The Christian Century

A Journal of Religion

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

Germany's Declaration Of Independence

An Editorial

"De Lawd"

By Frank L. Hayes

Socialism and Democracy

By Ralph Goodale

The Legion of Decency's First Year

An Editorial

15 Cents a Copy • March 27, 1935 • Four Dollars a Year

MAR 25 1935

XUM

In This Issue

RALPH GOODALE

is professor of English literature in Hiram college, Hiram, Ohio. He has been a frequent contributor of book reviews to The Christian Century, and his social interest is so strong that he was introduced in a recent issue as a professor of sociology. He probably could be that but as a matter of fact he teaches English.

T. F. GULLIXSON

is president of the Luther theological seminary, Saint Paul, Minnesota, and professor of practical theology. He has been vice-president of the Norwegian Lutheran Church of America since 1925 and was for several years a member of its board of foreign missions. Tragic experience with motor accidents of which members of his own family have been victims has given him a realization of the magnitude of the peril which threatens everyone who uses a highway or crosses a street. In his article in this issue he proposes a simple but drastic remedy.

FRANK L. HAYES

is a member of the editorial staff of the Chicago Daily News. He writes of the late Richard Harrison, who played the part of "De Lawd" in "The Green Pastures," with the insight of a critic and the intimacy of a friend.

The CHRISTIAN CENTURY

March 27, 1935

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — KIRBY PAGE
FRED EASTMAN — ROBERT A. ASHWORTH
THOMAS CURTIS CLARK

Staff Correspondents

EDWARD SHILLITO (London) — E. GUERON (Istanbul)
MARCUS A. SPENCER (Glasgow) — VERE V. LOPER (Denver)
STANLEY A. HUNTER (San Francisco) — ADIEL J. MONCRIEF, JR. (Tampa)
T. T. BRUMBAUGH (Tokyo) — IVAN LEE HOLT (St. Louis)
R. H. MARKHAM (Vienna) — EDGAR DEWITT JONES (Detroit)
FRANK RAWLINSON (Shanghai) — E. TALLMADGE ROOT (Boston)
W. A. VISSER 'T HOOFT (Geneva) — T. MARKHAM TALMAGE (Honolulu)
E. A. FRIDELL (Seattle) — W. S. ABERNETHY (Washington)
ROY L. SMITH (Los Angeles) — E. W. STODGHILL (Minneapolis)
JOHN RAY EWERS (Pittsburgh) — P. OOMMAN PHILIP (Nagpur)
ERNEST THOMAS (Toronto) — WILBOUR E. SAUNDERS (Rochester)
DON T. TULLIS (Cleveland) — C. D. BRODHEAD (Philadelphia)
CHARLES T. HOLMAN (Chicago) — EDMUND B. CHAFFEE (New York)
VINTON E. MCVICKER (Columbus) — JOHN CLARENCE PETRIE (Memphis)
JOSEPH MARTIN DAWSON (Waco) — E. K. HIGDON (Manila)
JOSEPH MYERS, JR. (Kansas City) — E. G. HOMRIGHAUSEN (Indianapolis)
J. EMLYN WILLIAMS (Berlin) — EDWARD MOWBRAY TATE (Bangkok)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 387
- Germany's Declaration of Independence 390
- The Legion of Decency's First Year 392

Quintus Quiz: Larks or Owls? 394

Contributed Articles 395
- Socialism and Democracy, by Ralph Goodale 395
- Victims of Speed Mania, Unite! by T. F. Gullixson 397
- "De Lawd," by Frank L. Hayes 399

Books
- The Saddest and Gladdest of Days, by Father Camillus 401
- The Seven Last Words, by A. S. Baillie 401
- Seven Oracles From the Cross, by William Norman Guthrie 401
- Destiny's Man, by T. F. Tweed 401
- Books in Brief 402

Correspondence 402

The Question Box 404

News of the Christian World
- Correspondence from Philadelphia 405
- Correspondence from Washington 405
- Correspondence from the Near East 406
- Correspondence from Denver 407
- Correspondence from Indianapolis 408
- Correspondence from Western New York 409
- Correspondence from Germany 410
- Correspondence from the Southwest 412
- Correspondence from England 413

The New Films 414

Books Received 414

Calendar of Coming Events

Mar. 27. Methodist Episcopal Wilmington conference, Seaford, Del.
Mar. 30, 31. Illinois Baptist youth congress, First Baptist church, Danville, Ill.
Mar. 31-Apr. 6. Spiritual emphasis week, Y.M.C.A., Seattle, Wash.
Apr. 1. Indianapolis Methodist ministers association, Roberts Park Methodist church, Indianapolis.
Apr. 3. Delaware annual Methodist conference, Phila.
Apr. 3. Washington annual Methodist conference, Harrisburg, Pa.
Apr. 3. Thirtieth anniversary dinner, League for Industrial Democracy, New York city.
Apr. 3. East German annual Methodist conference, Phila.
Apr. 4, 5. Eastern regional town and country Y.M.C.A. conferences, Riverside church, New York city.
Apr. 5-7. Central Washington Baptist conference, Yakima, Wash.
Apr. 8. Taylor lectures, Yale divinity school, New Haven.
Apr. 8-10. West Tennessee Southern Baptist Sunday school convention, First Baptist church, Memphis.
Apr. 10. Protestant Episcopal convention, diocese of Arkansas, St. Mark's church, Jonesboro, Ark.
Apr. 12. Council of Federated church women, annual meeting, Central Christian church, Indianapolis, Ind.
Apr. 12-14. International goodwill conference, Seattle, Wash.
Apr. 22. Congregational convocation, New Haven, Conn.
Apr. 22-May 3. Ninth session rural church school, Vanderbilt school of religion, Nashville, Tenn.
Apr. 24. Central Pennsylvania annual Methodist conference, Lincoln street church, Shamokin, Pa.
Apr. 24. Wyoming annual Methodist conference, Central church, Endicott, N. Y.
Apr. 24. Central west annual Methodist conference, Kansas City, Mo.
Apr. 25. Newark annual Methodist conference, St. Luke's church, Newark, N. J.
Apr. 25. Troy annual Methodist conference, Troy, N. Y.
Apr. 26. Eastern Swedish annual Methodist conference, New York city.
Apr. 29-May 1. Sixth annual missionary education institute, First Baptist church, Indianapolis, Ind.
Apr. 29-May 10. Disciples of Christ Spring leadership training course, Indianapolis.
Apr. 30. North Indiana annual Methodist conference, Fort Wayne, Ind.
Apr. 30-May 1. Annual meeting, department of evangelism, Federal council of churches, Washington, D. C.
Apr. 30-May 5. Bruce Curry Bible lectures, Seattle, Wash.
May 2-5. National younger men's missionary congress, Stevens hotel, Chicago.
May 7-9. Baptist state convention of Washington, Yakima, Wash.
May 7-10. English Evangelical Lutheran synod of the northwest.
May 8-10. 70th anniversary convention of the Kansas Council of Christian education, Wichita, Kans.
May 9. National convention for religious and welfare recovery, Washington, D. C.
May 9-11. State young people's conference, interdenominational, Austin, Minn.
May 15-18. Annual convention, Southern Baptist church, Memphis, Tenn.

The CHRISTIAN CENTURY
An Undenominational Journal of Religion
VOLUME LII CHICAGO, MARCH 27, 1935 NUMBER 13

EDITORIAL

GERMAN churches and ministers are again facing a test of their courage and fidelity. Seven hundred ministers were arrested and many more than that had their church doors locked against them on Sunday, March 17, to prevent them from reading to their congregations the declaration drawn up by the confessional synod. Its substance was the broad assertion that national socialism was making of itself a pagan and idolatrous religion and that the doctrine of the totalitarian state is contrary to the fundamental principles of the Christian faith. Naturally, a totalitarian state cannot permit itself to be criticized in any such terms. The trumpets and drums of the new German military system have made so much noise that only incomplete reports of the new religious crisis have filtered through, but such reports as have come indicate that thousands of the ministers are standing firm in their opposition to the system which would reduce the church to an instrument of nordic statecraft. In such times of crisis, when churches are closed, ministers silenced, and congregations meet unshepherded in the open air, German Christians can always sing Luther's "Ein Feste Burg" with tremendous effect. It is a perfectly lawful hymn of defiance, with all the soul-stirring and spine-stiffening quality that "Scots wha hae" has for a Scot, and with a religious appeal added.

German Churches Again Put to the Test

French Movie Goers Denied Peace Propaganda

BEFORE the American anti-war film, "The World Moves On"—put out by Fox—was permitted to be shown in France, it had to submit to the censorship of M. Paul Guichard, French director-general of police, for a vigorous trimming down. By the time this gentleman got through making the picture safe for war-breeding plutocracy he caused its star, Miss Madeline Carroll, to declare that "it's useless to be mere pacifists; we must be fighting pacifists to prevent the war mongers of the world from letting loose this monster in our midst." That Miss Carroll had sufficient provocation for her remark is evidenced by the fact that such non-militant remarks as "a lot of money is made out of the war," and "it's blood money," were deleted from the picture. But, of course, that was not enough for the director-general of police. He eliminated many other phrases in addition to one entire reel before he felt sufficiently reassured that the film had been rendered harmless. How long will it be before anti-war films in America are subjected to police censorship? The reactionary press, applauding the nation's military preparations, has already hinted that such a move should be launched; and this same press, including its far-reaching news-reel service in the motion picture theaters, never misses an opportunity to feature military display. The churches, therefore, in their fight on indecent films, face the negative task of exorcising the flagrant emphasis on militarism in the news-reels, and the positive task of encouraging the creation of such pictures as "The World Moves On," and protecting them against emasculation at the hands of pro-war censorship.

No Federal Funds For Denominational Schools

WHILE the question of appropriating public funds for parochial schools in Ohio has been overshadowed by more sensational issues in that state during the past few days, the Davis bill is grinding its way through the legislative mill and there will probably be action upon it at an early date. The extremes to which its defenders are driven in constructing arguments for it which do not touch the deep issue find an illustration in a statement made by Mr. T. J. Duffy, former chairman of the Ohio industrial commission, before the state senate's finance committee. Mr. Duffy is quoted in the press as citing the fact that the federal government has recently contributed funds to Otterbein, Oberlin, Marietta, Wittenberg, and Ashland colleges and to Capitol university, all denominational institutions, as a precedent for the appropriation of state funds for the support of Catholic parochial schools and Protestant denominational colleges. Suspicion of the accuracy of this report prompted an inquiry direct to the presidents of these six institutions. In the very short time between the inquiry and the date of going to press, replies have

been received from four of these colleges, all of which assert that the federal government has contributed nothing to the support of these institutions. What has happened, of course, is that FERA funds have been designated for the support of students. President Tulloss, of Wittenberg college, says:

> Remittances are made monthly from relief headquarters in Columbus to the presidents of the colleges, and checks or cash are delivered to the students who have worked during the preceding month. Detailed reports showing name of each student so working, character of his work, number of hours worked during the month, etc., are furnished to the office at Columbus. It must emphatically be stated that this is not a contribution to the institution on the part of the federal government.

The other replies are of similar import. The Davis bill is not following a precedent but making one, and a very revolutionary one. Ohio citizens who do not want a complete reorganization of the theory and practice of their public school system under guise of an emergency measure, should do something about it quickly. It is not primarily a question of giving relief to parochial schools in an extraordinary situation, though the situation is extraordinary, but of surrendering the principle upon which the American public school has been based ever since the system of tax-supported church schools was abandoned a hundred years ago.

NRA Must Be Revised Or Abandoned

HEARINGS before the senate finance committee leave little doubt but that the NRA will go on the table for something more radical than a face-lifting operation. The inextricable tangle of the seven hundred codes, the frequently recurrent adverse decisions of federal courts upon one or another phase of the recovery administration's operations, the growing resistance of many of the larger manufacturers to any interpretation of 7-a that is acceptable to organized labor —all these and other facts call for a drastic revision of the system or its repeal. Mr. Richberg testified that between four and five million people had been reemployed as a result of the codes. Mr. Hopkins, in another connection, says that the unemployed are going back to work in large numbers and that "only" 20,500,000 are now on relief rolls. Perhaps the compulsory feature of the codes will have to be abandoned, as Mr. Richberg suggests, except with reference to wages and hours of labor. Perhaps control will have to be limited strictly to interstate operations, as implied in a decision by Judge Borah of New Orleans. Perhaps, as Senator Borah advises, it would be best to scrap the whole NRA and substitute a few federal statutes covering child labor (but the constitutional amendment is still held up and there can be no effective legislation without it) and maximum hours and minimum wages. If all this presents a picture of confusion, the picture is correct. One reason for it is that such docility as the American mind can ever be expected to exhibit is limited to brief periods. The statute of limitations has run, and criticism and resistance have awakened. Congress is less plastic than formerly in the President's hands. The illusion of omniscience has been dissolved, and with it goes the willing acquiesence in omnipotence. The NRA will have to be reconstructed or abandoned, and if the administration expects to lead it will have to lead in the direction in which the public mind is going.

Collective Bargaining Doomed Under NRA?

FAILURE on the part of the government to obtain enforcement in cases of violations of section 7a of the recovery act, has made collective bargaining increasingly difficult, and threatens to undermine it altogether. According to Chairman Biddle of the National Labor Relations board, findings and decisions were rendered in 111 cases between July 9, 1934 and March 2, 1935. In eighty-six of these cases the board found violations. Lacking power to enforce its decisions it persuaded thirty-four of the guilty firms to make some form of restitution; but in fifty-two cases the board met with unashamed defiance. Prosecution is possible only through the department of justice, and there the slow moving legal technicalities practically doom any case from the start. Although section 7a had been on the statute books for nearly two years, only one violation of the eighty-six (the Wierton case) was tried, and even this did not result in conviction. "In no other case," says Mr. Biddle, "has suit been brought or is there any immediate likelihood that suit will be brought." The strangling process therefore that has been applied with increasing pressure has just about been consummated. Labor's next recourse is to work for passage of the Wagner trade disputes bill which seeks to restore the possibilities of collective bargaining. For the first time in months Mr. William Green of the A. F. of L. is definitely alarmed. He has now charged that far-flung spy systems have been established among workmen to help managements break up all but company unions. These systems, says he, first developed to a high state of efficiency in the steel and automobile industries, and have now spread into other industries. Mr. Green's charges have been denied, but Mr. Biddle's statistics remain, and so does the obvious fact that industrial labor is becoming alarmingly restless. Deprived of its right of peaceful organizing and bargaining, it has no other recourse but open rebellion and, in the end, violence. If industry is determined to force such a program of action on labor, then it must be charged with the responsibility of not merely inciting violence, but of introducing violence where violence might have been avoided.

Justice Holmes' Last Gesture

WHY did Oliver Wendell Holmes leave the residue of his estate, amounting to over $250,000, to the United States, without even indicating a use for a sum of money which, large as an individual legacy, is an infinitesimal sum compared to those named in appropriation after appropriation by the federal government? The Christian Science Monitor suggests the answer and at the same time suggests that the fund be

XUM

earmarked for some special use that would dramatize the gift—perhaps offer it "as a first installment to shame every bloc that comes begging for a special hand-out, with the words, 'Here, take this; this is the kind of money you are asking for.'" The meaning of the bequest of half his fortune, according to the Monitor, was that Justice Holmes did not regard the government of his country as a reckless spendthrift, but had confidence in its integrity and in its essential ability to maintain at least an approximation to statesmanship. And while he thus registered his trust in American government and American democracy, Justice Holmes emphasized, possibly, his scorn of that attitude on the part of the rich that every penny they give to the government in income or other taxes is a regrettable diminution of fortunes rightfully theirs. His attitude the Monitor contrasts with that attitude on the part of the rich, and with that which rich and poor alike share, that the flow of money should be from the treasury to them rather than the other way around. Justice Holmes' bequest becomes therefore a symbol of an obligation which is binding on us all: to support our government and to remember that every penny of benefit we extract from it for ourselves is a penny taken from the savings of our fellow-citizens. How closely that explanation of Justice Holmes' motive parallels his conscious thinking when he made the bequest, we cannot say. But that the Monitor's interpretation is not only significant and arresting, but substantially correct, we have little doubt.

Government Grants Aid To Pacific Air Line

WITHIN the last week two government departments—navy and commerce—cooperated in support of the establishment of a commercial trans-Pacific airline service. Rumors have also been circulated to the effect that a line would be established to compete with the proposed pan-American Airways Service. These developments have been given added interest with the test flights of a "mystery plane" on the west coast, in which Eugene Vidal, head of the bureau of air commerce of the department of commerce, Captain Albert Hegenberger, "on loan from the army," and other departmental attachés are experimenting with various types of radio accessories. Plans for the construction of seadromes have also been projected, as well as a test flight to Honolulu. Finally, Wake island, which has been owned by the government for forty years, was recently placed under the jurisdiction of the navy. The actual development of naval bases or fortifications on Wake, Midway and Guam islands is forbidden under the Washington naval treaty, but officials contend that the granting of permits for the establishment of commercial landing fields there is not prohibited "even though the fields may be taken over by the navy in an emergency." The naval fields will not be of a character, it is held, to fall within the category of naval bases or fortifications, even though they may have some naval possibilities. If the layman, reading these strange reports of the cooperation of the departments of commerce and navy, the loaning of army officers, the establishment of potential naval bases in partial defiance of the Washington agreements, he will be inclined to wonder what this is all about. Are these developments merely parts of a larger picture of which the forthcoming naval maneuvers in the north Pacific are another part? One's curiosity is naturally aroused. How would Secretary Swanson explain all this? Or the President? At least there is no harm in asking.

John Strachey Threatened With Deportation

IT WAS more stupid than cruel to arrest John Strachey, well known English author and lecturer, and threaten him with deportation as an undesirable and subversive alien who had come in under false colors and was preaching communism. Mr. Strachey's books had been in this country long before he came. He had almost completed an extensive lecture tour. Then, in a Chicago suburb, his dangerous radicalism was suddenly discovered, and he was arrested, released on bail, called back from Cleveland for a hearing, which was postponed until after the date that he had set for sailing, so that now he may have to cancel his sailing to wait for his deportation. The recent flare of zeal on the part of the legion and other patrioteers for the curbing of the reds is doubtless directly or indirectly responsible for this arrest. There is nothing necessarily stupid about the deportation of an alien who is organizing rebellion against the government, or the arrest of a citizen engaged in that nefarious business. And Mr. Strachey undoubtedly has communistic leanings, although he is not a member of any communist party. But it is not in evidence that he is organizing any movement for any purpose, or that he has been engaged in any enterprise more revolutionary than the planting of ideas in the minds of his hearers and readers. Some of his ideas are radical ideas which, if they germinate and bear fruit, would certainly bring about a change in the social order. Communist Russia would not permit a visiting alien to scatter ideas at variance with the orthodox ideology of the state; but one difference between a free country and a communist or a fascist country is that it does permit just that. We only make ourselves ridiculous when we adopt, half-heartedly, the methods of communism or fascism to keep fascist or communist ideas away from the people. And we never do it more than half-heartedly, for at heart we are incorrigibly democratic. Mr. Strachey has no occasion to be distressed on account of his threatened deportation. Lecturers and authors thrive on publicity. Sweet are the uses of adversity.

Universal Conscription Urged Upon Senate

PRESSURE is being exerted by the American Legion to write upon our statute books a universal conscription bill to draft every man, woman and child, as well as all goods and industries, into military service in the event of another war. Denouncing the munitions

industries in the most scathing language, former Secretary of War Patrick J. Hurley said that it was unpatriotic "to compel one man to endure the hardships of war, perhaps to give his life, while another is earning profits from war." James E. Drain, national judge advocate of the American Legion, told the senate committee that his organization would back any measure that would establish parity between the sacrifice made by the men sent to the front and the industrialists who furnished war materials often at huge profits. Eugene F. Grace, who received $3,000,000 in wartime bonuses, and Bernard M. Baruch, chairman of the President's committee to "take the profits out of war," who "was connected with about everything that paid a profit during the war," were most vigorously condemned before the committee. No sympathy need be wasted on these or any other war profiteers; nevertheless it is difficult to see anything in the legion's proposal to get enthusiastic about. Upon closer inspection it turns out to be nothing more or less than an effort to palm off on the public a program of supercharged nationalism and militarism as though it were a peace program. The legion has no program for detaching war and preparations for war from the motive of private gain. It would simply reduce the wartime profits of the munition makers to within "a reasonable return" on their investments. It overlooks completely the enormous earnings that accrue to these concerns during peacetime, and in times of national tension such as we are now witnessing. Munition makers will always find a way of avoiding too serious an inroad on their profits, and the universal draft sounds too much like universal suicide. Real friends of peace will readily evaluate these proposals for what they are worth, and then turn elsewhere for light and leadership.

Detroit Churches Ask Adjustment of Debts

DETROIT churches, Protestant, Catholic and Jewish, are joining their forces in a common effort to secure through the Reconstruction finance corporation a refunding and downward adjustment of their obligations to the two banks, the First National and the Guardian National Bank of Commerce, both of which are in federal receiverships. Detroit churches, like those in other cities, overbuilt in the days of prosperity. So did other institutions. Banks also over-extended themselves. These two banks crashed. Among their assets were mortgage notes that the churches cannot pay. What the churches are now asking seems to be a straightforward business arrangement such as any group of embarrassed concerns might ask under similar circumstances, and not in any sense a gift from the government to the churches. They are asking that the principal of their debts to these banks be written down to a point where they can hope to pay them, and that the interest be reduced to a rate that they can carry, the amount of reduction in each case to be determined by the church's actual ability to pay and a fair proportion to be maintained among the concessions to the churches of the three groups so that there may be no suspicion of favoritism. It sounds reasonable. The depositors of the banks will be better off if they receive what the churches can pay than if they keep a perfectly legal claim to amounts that the churches cannot pay.

Germany's Declaration of Independence

A STARTLED world, grown accustomed to the duplicities and ambiguities of diplomatic language and weary of wondering what lies behind the endless exchange of "assurances of the most distinguished consideration" between premiers and foreign secretaries simultaneously engaged in preparations for war against each other, gasps with alarm at Hitler's brusque action in renouncing the Versailles treaty, as far as its limitation of German armament is concerned, and telling the world that he is restoring conscription and increasing the army from the permitted one hundred thousand to half a million. The word was followed by the deed so promptly that the same dispatches carried the news of both the defiant message and the enthusiastic celebration of the actual launching of the new order. Here, says the startled world, is a language that we can at least understand. This means war. The madman of Berlin has cast away the last shred of pacific pretense and has thrown down the gauntlet to Europe.

But does it mean war?

Not necessarily. Not unless all the increased military and naval budgets of Great Britain, France, Italy and the United States mean war. These do unquestionably mean a more acute possibility of war; whether a probability, no one can say with assurance; but they do not mean inevitable and immediate war. Hitler's flamboyant gesture has some special qualities of its own, but his army of half a million is no more menacing to the peace of Europe and the world than France's million and the recent increase of her term of military service from one year to two, or Italy's million with nearly half of them mobilized for service ostensibly in Africa, or Great Britain's sudden zest for aviation and her "frontier on the Rhine," or our own big navy policy and the use of PWA funds, appropriated for the relief of unemployment, to increase our military and naval establishments. The carefully moderated phrase in which the British foreign office, in a tone more of sorrow than of anger, conveyed to Herr Hitler its opinion that his declaration "is calculated seriously to increase the uneasiness of Europe," is a parallel to President Coolidge's famous diagnosis of the economic situation when, with similar emotional and rhetorical economy, he said, a year after the bottom had dropped out of everything, "The country is not in good condition."

Just so, Europe is not in good condition, and as seen from this observation post it appears to be in worse condition by reason of this Hitler flourish. If this is true, it is not because this has added any new element to the factors of instability which were already present,

XUM

but because Hitler has determined to do what all his neighbors were doing. There is not a statesman in commanding position in Europe who is free from the idea that the prestige and honor of his country, as well as its security, are measured by the size and efficiency of its army, the strength of its navy, and the range, speed, bombing capacity and personnel of its air fleet. These are the criteria by which national greatness is measured in every parliament and every cabinet, in the press and in public opinion generally. They are the instruments by which national advantage is sought wherever two or three diplomats are gathered together. Every conference for the reduction of armament becomes a battle of wits to see how little reduction each can get off with for himself and how much reduction each can maneuver his neighbors into promising.

Hitler, naturally, would be among the last ever to question the validity of those two vicious axioms that all the ruling minds accept—namely, that preparation for war is the price of security and that military strength is the index of national greatness. The two main objectives of his policy are to make Germany great in the eyes of her neighbors and safe from their attacks, and to make Germany glorious in the eyes of her own people. Given these objectives and these presuppositions as to the necessary means for their realization, the limitations imposed upon German armament by the treaty of Versailles were intolerable. It is a matter of common knowledge that there have been ingenious evasions of the treaty provisions. But surreptitious and camouflaged rearmament was not enough; it might meet the requirements of security, but it could not fulfil the conditions of national prestige and national pride. Germany's military establishment must not only be strong; it must *look* strong. The treaty limitations must be not merely evaded; they must be abrogated. Germany must not only have military strength comparable to that of the surrounding nations; it must demonstrate to the world and to itself its claim to an equal right to have that strength.

Great Britain and France had so far recognized the validity of this claim as to initiate negotiations with Germany designed to lead to a "general settlement, freely negotiated between Germany and the other powers, which would . . . establish agreements about armaments which, in the case of Germany, would replace the relevant provisions of Part V of the treaty of Versailles." It had been arranged that Sir John Simon should visit Berlin to carry forward these negotiations by personal conferences with Hitler and his cabinet. It may be said, therefore, that Germany was well on the road to getting, by the sluggish but pacific processes of diplomacy, what she seized by Hitler's dramatic "unilateral" action. The British note of protest against this action—a note in which the lion roars as gently as any sucking dove—rehearses the course of the recent proceedings that have been leading toward the restoration of Germany to a more equitable status in armament and to a coordinate place in a council for preserving the peace of Europe, and deferentially inquires whether Germany wants to go on with it. Hitler, his mood of defiance sufficiently satisfied by the German declaration of independence and the subsequent reviews and parades, urbanely replies that he will be pleased to see Sir John in Berlin and to consult with him in regard to the preservation of the peace which is so dear to them both.

Conceivably the powers which were parties to the treaty of Versailles might attempt to administer discipline to the nazi government either by a prompt and concerted advance upon Berlin with troops, tanks and planes to compel compliance with the terms of the treaty, or by a drastic economic boycott. It is superfluous to remark that the first of these alternatives would be war, and a war that would be neither brief nor bloodless. The second might starve Germany into submission, but at a cost to the boycotting powers that they are not willing to assume in defense of a part of a treaty which has already broken down and which was about to be scrapped anyway. Neither of these theoretical possibilities is an actual possibility. No military sanctions will be applied and there will be no general boycott. Hitler was quite safe in assuming in advance that this would be true. He ran no great risk of either invasion or starvation.

What risks then did he run? First, that of incurring odium abroad as a treaty-breaker. But he had not much popularity outside of Germany to lose, and little odium attaches to the disregard of a commitment made under duress. Second, the risks incident to burdening his own people with an intolerable load of taxation for the support of his enlarged military establishment and the equally intolerable load of arrogance which has always characterized the Prussian military caste. But temporarily, at least, doubtless more popularity will be gained than lost by giving to the German people that visible symbol of national greatness which they are best able to understand.

And what did he stand to gain by breaking so abruptly the shackles upon German independence which were about to be generously unlocked by those who held the key? Several things. First, and chiefly, the satisfaction of asserting and demonstrating that German independence is inherent and rightful, not something to be accepted gratefully as a generous gift from her conquerors of seventeen years ago. Second, the tactical advantage of entering upon negotiations with the other powers on the total question of armaments and security in Europe with German rearmament already a *fait accompli* and with Germany already occupying a status comparable with that of the other parties to any possible compact. And third, the diversion of the German mind from troubles at home to glory in the eyes of the world.

All these gains are, of course, based upon the presupposition of the value of force and the glory of arms—a thoroughly false and vicious presupposition, in our judgment, but one which Hitler shares with most of his foreign critics as well as with his domestic supporters. Viewed from that standpoint, his act is not the act of a madman, or of one determined to plunge the world into war. It represents a well reasoned policy designed to get for Germany the same advantages that other nations hope to get from their military poli-

cies. To say, as one eminent radio commentator on the news said, that "a new era of anxiety and terror" dates from Germany's rearmament, is absurd. It does, to be sure, render some problems more acute. But the main problem, that of a group of neighbor nations trying to keep the peace by each being strong enough to whip any of the others, is just as it was before.

The eminent radio commentator added that the lesson of Hitler's act for us is the futility of all disarmament talk and the importance of a big navy! On the contrary, it seems more reasonable to say that the lesson is the futility of armament. The nations of Europe are all armed to the teeth, and still they cannot compel Germany to observe the terms of an unfair treaty. Something more is needed than weapons and more weapons, soldiers and more soldiers. Honest and equal disarmament has not been proved futile, for it has not been tried. What has been proved is that there is no merit and no practicability in the forced disarmament of one nation in the midst of others, lately hostile, armed and constantly arming more heavily.

If we react to the German rearmament as a stimulus to the increase of our own military and naval establishments, we will only be adding our influence to confirm the presupposition which vitiates the policy of Hitler and all the rest. We will be putting another obstacle in the way of general peace without adding anything to our own security.

The Legion of Decency's First Year

THE Legion of Decency swung into action a year ago this spring. What is it? What has it done? What has it not done? What of its future? An appraisal may be useful.

It is an organization started by the Roman Catholics and quickly joined by Protestants and Jews for the purpose of cleansing motion pictures. That the times were rotten ripe for such an organization, even the most liberal-minded agreed. George Jean Nathan, a staunch protagonist for freedom for all the arts, in a leading article in the highly sophisticated American Spectator charged that the movies had become so filthy that they "did not deserve the least consideration from any anti-censorship organization." Specifically Mr. Nathan declared:

> How the intelligence of a public is to be affronted and how its cultural rights are to be invalidated by eliminating from the movies scenes in which Mr. James Cagney pinches his old grandmother on the bottom, literary moments in which Mr. William Powell, surprised by an intruder while he and a lady are seated respectively on a water-closet and bidet, jocundly observes, "That's all right; we're only chatting," and episodes in which Miss Mae West sardonically employs her spacious backside in lieu of repartee, I should like the anti-censorship crusaders, including those with whom in other directions I am wholeheartedly affiliated, to explain to me.

Such indecencies were mild compared to more serious revelations made by the Payne Fund studies. Yet the Legion of Decency did not propose any form of legal censorship to accomplish the necessary cleaning. It proposed simply a public boycott of dirty pictures. It not only proposed it; it organized it with a shrewd common sense and practical forthrightness characteristic of the Roman Catholic church.

It threw its mighty organization into high gear and in a few months established state and diocesan and parish committees in practically every section of the United States. Estimates of the number of Roman Catholics alone who signed the Legion of Decency's pledge to boycott indecent films vary from six million to eleven million. Meanwhile, Protestant churches, individually and through the Federal council of churches, took up the cause, adopted a similar pledge and brought additional multitudes to join the boycott. The leading Jewish organizations followed suit. The Catholics began to issue classified lists of movies, some suitable for families, others for adults only, and others unfit for any human being. Protestants and Jews, lacking the centralized authority of the Catholics, asked their individual members to follow their own consciences in the selection of pictures, but endeavored to enlighten their discrimination by spreading widely such appraisals as those of the National Film Estimate service published weekly in The Christian Century.

Back of all this practical action lay the years of educational work conducted by the Motion Picture Research council under the leadership of the late William H. Short, the Payne Fund studies inaugurated by that organization, and the journalistic campaigns of the Churchman, The Christian Century, and other religious and educational journals.

What has this crusade accomplished? Any intelligent patron of the movies will give an unhesitating answer. He sees the results in his local theater. Current pictures are not only far freer from objectionable material, but they have a higher percentage of positively constructive films. Variety, the trade organ of the theatrical industry, estimates that the boycott actually cost the producers nearly ten million dollars, partly in the scrapping of pictures scheduled for production and partly in sending others back to the studios for dry cleaning. Local censorship boards (only five states have censorship boards) report that they now have to cut from 40 to 60 per cent less than a year ago. Best of all, the public is being given such pictures as "David Copperfield," "The Little Minister," "Clive of India," "The Mystery of Edwin Drood," "The County Chairman," "Lives of a Bengal Lancer." Scheduled for early production are Dante's "Inferno," Galsworthy's "Forsyte Saga," Pearl Buck's "The Good Earth," Lloyd Douglas's "Magnificent Obsession," and Karel Cepak's "R.U.R." Such pictures represent not more than ten per cent of the total year's output. But no other year has offered even that percentage of first-rate pictures.

But this is not all. More important is the fact that the producers, fearing that the crusade would eventuate in a campaign for legal censorship, acted quickly and set up a censorship of their own within the industry. Thus in 1934 they put into effect and implemented

the code of ethics which they signed so solemnly, ballyhooed so loudly, and ignored so contemptuously in 1930. They gave their hired defender, Mr. Will Hays, the authority to pass upon every picture released by the motion picture trust, which is responsible for about 98 per cent of the pictures produced in America. Mr. Hays delegated his previewing duties to Mr. Joseph I. Breen, a Roman Catholic layman, and a staff of able assistants. Mr. Breen or his assistants now preview every picture which the trust produces. They check it against the somewhat vague promises of the motion picture code of ethics of 1930. They have authority to reject a picture in whole or in part. When they finally approve a picture for distribution, they give it a certificate commonly known as the "purity label." Any trust producer who distributes a picture without this label is subject to a fine of $225,000 imposed by the industry.

Let no reader think that Mr. Breen has an easy job, or that all the producers have been eager to comply with his liberal requirements. According to Mr. Marlen Pew, writing in Editor and Publisher, Mr. Breen has need for all the backbone and intestinal stamina he can command. Says Mr. Pew:

> Stories drift back from Hollywood about Joe Breen's heavy encounters with irate movie directors, still disposed to resist his film clean-up crusade. Occasionally sparks fly in the preview studios like Pain's fireworks. Someone told me that Mr. Breen, who is nobody to insult, backed a foreign director into a corner and made him apologize for such slurs as "narrow-minded Puritan," "evil to him who thinks evil," "old Dr. Fixit," and similar alibi cracks standard among those who purvey filth in literature while posing as something modern. "You can't dump your dirt on the people of this country and call it humor," said Joe Breen. "We know the difference between an honest laugh and a smirk. There is a Puritan standard in America which we are not ashamed of, and your conceit of broad-mindedness is only a cover for incompetency."

Fortunately Mr. Breen has more than the weapon of fear to fight with. He can point to the box-office record of the better pictures. Bewildering as it is to some producers, the record of such excellent pictures as "Lady for a Day," "David Harum," "Little Women," "House of Rothschild," "One Night of Love," "It Happened One Night," "The Barretts of Wimpole Street," and "David Copperfield," gives the lie to the notion that the public will pay only for filth. Mr. P. S. Harrison, who within the industry has fought valiantly for clean pictures for sixteen years, declares in his Harrison's Reports that Mr. Breen and the Legion of Decency have saved the industry from financial as well as moral suicide.

So beneficent have been these results of the Legion of Decency's work that one is tempted to put a final period on this editorial at this point. But to do so would be to fail in both honesty and candor. Striking as are the concrete results of the Legion of Decency's first year, no less striking is the list of things it has left undone. It has failed to tackle anything except the most outward and superficial indecencies. It has entirely ignored the sickness within. It has concerned itself with obvious symptoms and ignored inner causes. It has had not a word to say about dishonesty or insincerity in the making of pictures, nor about the inanity of the short reels, nor about a free market, nor about block-booking and blind-selling and the ownership of local theaters by national producers. These, in the view of The Christian Century and of most students of the motion picture situation, are the underlying causes of the mischief in the movies. Until these causes are removed the worst evil of the movies will not be removed.

What is that worst evil? Nothing less than this: The movies constitute a new educational system in conflict with the system represented by our schools and churches. That was the fundamental finding of the exhaustive Payne Fund studies. Our schools and churches have been upholding spiritual values; the movies, material values. Our schools and churches have been teaching that the good life is one that is honest, courageous, hard-working, controlled, loyal, faithful, cheerful, kind. The movies (with a few notable exceptions) have been subtly teaching that the good life is one that is exciting, passionate, daring, bold, sophisticated, smart. Both these conceptions of the good life cannot be right. They conflict. If the movies are right, we would do well to scrap our present schools and churches and rebuild them as institutions to promote the acquisitive life. On the other hand, if our schools and churches are right, we must rebuild our system of making and distributing movies.

And that brings us to the present system. A moment's examination will reveal how the movies have come to be the handmaiden and the schoolmarm of the acquisitive life. The root of the trouble is that the motion picture trust producers make their pictures primarily for the large downtown metropolitan theaters which they own, and whose audiences are made up of the sophisticated and acquisitive-minded adults of those sections. The producers then wish those same pictures by the block-booking system upon all the smaller theaters throughout the country where family audiences and children predominate. Thus the mental diet prepared for the sophisticated adult audiences is forced willy-nilly upon the youth of the nation. Obviously no external rules of decency can possibly touch this real evil of the movies. For what are all the rules concerning nakedness and the description of how to commit a burglary compared with these?

Walter Lippmann recently put his finger on the weak spot in the frequent attempts to reform the movies. In one of his syndicated newspaper articles he said that the method of reform has been simply that of imposing restrictions from without, either through legal censorship or organized boycott. This method is inherently weak, he held, because it is an attempt to make producers refrain from making pictures which they think might be profitable, and causes them to try continually to evade and circumvent the restrictions. The result is a battle of wits against the censors, whether Mr. Breen or those established by law, and the chief effect of that battle is "to put a premium upon the indirectly suggestive, which, when it becomes expert, may be far more provocative than outright lewdness and open criminality. . . . The damage is done

XUM

long before the actress exposes herself or dies miserably in a hospital as a concession to virtue, or the gangster has been handcuffed. The damage is done when the prostitute and the gangster are shown living in splendid houses wearing magnificent clothes . . . and riding around in great limousines. That is when the destruction of moral values takes place, and no censorship has or will interfere with it."

Mr. Lippmann's cure is essentially the same cure The Christian Century has advocated: Divorce the production of pictures from the ownership of theaters; open the door to genuine competition by independent and experimenting producers; outlaw block-booking and blind-selling. If your local exhibitor did not have to buy his pictures in blocks, the bad along with the good, but were free to choose only such pictures as he thinks his community wants, the responsibility would then be up to the community to guide him in his selection. As Mr. Lippmann says, "The evils of the movies are not from too much liberty for the giants, but from the destruction of real liberty by the giants."

As for the inane shorts, they too are the product of the same system, for practically every major producer block-books his short reels along with his feature pictures. Every parent knows the sickening dismay he feels when he has to let Johnny and Mary sit through fifty minutes of driveling nonsense alleged to be comedy in order to see one of the feature pictures endorsed by a reliable appraisal service. Frequently the evil effects upon the imaginations, emotions, behavior patterns, and conduct resulting from these short reels more than offset the positive contribution of the longer picture.

Decency is not enough. A picture may be decent and still be dishonest because it exalts the wrong values. It may be decent and still be vicious. It may be decent and yet be deadly dull, and dulness may be as harmful to the soul as indecency. We have said it before; we say it again: What we want is honesty and sincerity and some touch of greatness in the making of pictures. We want pictures that do not lie about the true human values. We want pictures that are sincere in their portrayal of life. Pictures by artists who see life steadily and see it whole. Pictures which no longer defame America and her people among the other nations. Pictures which portray us as we are, blundering perhaps, but struggling toward a better common life, urged onward by a certain inner heritage of convictions about life and liberty and the pursuit of happiness. Not propaganda; not preachy pictures or sentimental ones. We want great pictures—pictures with great characters, great conflicts, great humor, great imagination, and if possible, something of the poetry of life.

We don't want to restrict the motion picture industry. We want to free the artists in it—and there are many of them—so that they may serve the entire public and not simply the profits of a few. We want to free the exhibitors to serve their communities first and the producers second. With rather desperate eagerness we want the producers to rebuild their production and distributing systems so that the motion pictures will become the allies and not the enemies of our schools and churches in the building of a better country and a better world.

If the Legion of Decency will adopt some such goal and throw its mighty organization into a drive for it, its future will be one of struggle but increasing usefulness. If it does not, it will go the way of all reform movements that treat symptoms rather than causes.

Larks or Owls?

EDITOR THE CHRISTIAN CENTURY:

SIR: A churchman once expressed his preference for evening communion on the ground that he was at his best mentally and spiritually in the evening. "Men are either larks or owls," he said, "and I am an owl."

There is much to be said for this division. Some of us do our best work in the morning; we wake with the lark and soar into the sky and share his "first careless rapture." Others begin to wake when the rest of the world is rubbing its eyes and thinking of bed. They, like the owl, the bird of wisdom, are at their best toward the end of the day.

Which are you, sir? I am most certainly a lark, and there is much to be said for the larks. If we take into our vision all ages and all races, the larks have it. Primitive man rose with the sun; still the greater number of the children of men are what we call early risers. The Chinese, the Indian, the African, all are larks. And our forefathers too; they had not the lights which make the night like the day in our cities. Wordsworth sings of the old scholars who read by the light of the moon for lack of tapers. They had not the same encouragement for late reading and so they were more ready to rise early.

"Still, the saints were early risers." So it is said, but the statement rests on the unproved assumption that the saints belong to the past only and that no owl can be a saint—a sweeping statement which I would flatly deny. Owls may be as saintly as larks and a man may write and think and pray after midnight as surely as he can before. And perhaps the saints were early risers in sane measure because they had to be; they had not our splendid light.

Each to his own. The only thing to guard against is the feeling of superiority, and here it must be admitted that we larks are more open to condemnation. We are more likely to take pride in our being awake while others are sleeping. There is something in early rising that almost irresistibly tempts us to boast. "What lazy dogs they are!" we say as we rise in the morning air.

The owl is not so severely tempted. The man who is at his best at 1 a.m. does not despise the sleeping multitudes. The owl is more modest. It is true he does not see the sunrise—he does not sit up long enough for that—but he has his reward. "And in the night, His song shall be with me."

It is good for each one of us to abide in his lot and not to boast against his brother.

Yours in the early morning,
QUINTUS QUIZ.

Socialism and Democracy

By Ralph Goodale

ONE of the strangest oppositions in popular speech is that between socialism and democracy. "Socialism would mean a dictatorship, wouldn't it?" the passing citizen asks innocently. It is hard to believe our ears; or it would be, if we did not know that certain writers who assuredly know better are making the same contrast between the two social principles, and if we did not know how easy it is for demagogues to confuse the public with words. There is no contest between socialism and democracy. Either condition might conceivably exist without the other. But the proper relation between the two is clear as soon as we realize that, though either a democratic or an autocratic state might be socialistic, democracy cannot exist unalloyed in a society which is highly capitalistic. In fact, under modern complex industrial conditions, socialism is the one form under which government may be effectively controlled by the people.

It does not seem to have struck most observers that we are living under two governments, interlocking and interdependent to some extent, of which one is in form controlled by the ballot, while the other is purely autocratic. One is the government commonly so called, with its machinery of ballots, representation, political campaigns and police. The other is a composite of large-scale centralized business organizations, with its machinery of sales promotion, editorial propaganda and lobbies, and its privileged aristocracy of investors. Socialism in America would mean the subjection of this second kind of government to centralized control; and the outcry for "democracy" as against "socialism" is merely the attempt of the aristocratic government to confuse the public.

The Historical Process

At various times in the past the autocratic government has yielded parts of its realm to the democratic. Not long ago the good roads were privately owned; now they have been acquired and extended by the state without the least injury to democratic freedom. Fire companies were once private; no loss of popular liberty has come as they have been taken over by the city. The postal service was once operated by private corporations; at present it is a flourishing activity of a socialized state. Only a generation ago the unreasonable charges of the express companies drove the federal state to develop the parcel post. The express companies raged, but accepted the situation and reduced their charges. We have suffered no loss of liberty. In medieval times the courts were conducted by the great landlords, with naive partiality for the rich and powerful; the progressive change, first through centralization under the kingly power and later through purification under the democratic state, a change by which all men have been made at least theoretically equal before the law, has really been a process of socialization and an advance in democracy. All these changes have meant that a publicly controlled and regulated government has taken over some of the operations of a government that was irregular and privately controlled.

It is a commonplace that modern wealth has the power of the feudal regime. The medieval landlord was in a position of such advantage that the title to all productive property, then mostly land, finally came into his possession. He performed services—that is, he protected his tenants, preserved order, and offered an opportunity to labor. He exacted payments, in service or in produce; and he required his tenants to use his mill. It was not a happy arrangement for the tenant. What you might call the tax, or the return to the landlord, was disproportionately large, and what remained to the tenant was enough only for a bare and brutish life. Society comprised a considerable number of hard-working freemen; a large number of miserable serfs; and a small number of the wealthy, some of whom earned part of their income, but most of whom performed no service beyond the passive service of holding title to the land.

A Medieval Parallel

At present the situation is much more complicated, but we can see certain general conditions very similar to those of medieval times. There is a new and extensive class, the white-collar people, who work with their brains for wages; but there are still multitudes of manual laborers, great numbers of them ill-paid and hopeless. And there is still the possessive class, from which come the few hundred who rule the nation. It is true that the social groups are less distinct than in feudal days; the owners shade imperceptibly into the more highly-paid workers, and the white-collar workers into the proletariat. But the inequalities of power and opportunity still exist; great numbers are very poor, and a very few are wealthy in the extreme.

Further, the accumulation of power in the hands of a few is becoming more marked, and the classes are becoming more fixed, by the very nature of our economic system. As capitalist feudalism approaches maturity, the wealthy become wealthier and the laborers, white-collar or shirtless, find it more difficult to rise from the class to which the God of things as they are has called them. For the wealthy man, like his medieval predecessor, is at a point of vantage. His dividends multiply while the worker is painfully saving his pennies; and the more vigorous and powerful of the rulers can dominate the flow of capital as some of the medieval barons dominated the commerce which moved through their mountain passes.

Like the feudal baronies, the great corporations offer benefits—manufactured articles and their transport, and the chance to work. They also exact a return, or tax, which goes by the name of pure profit. This tax is in part a return for the directive oversight of the rulers; but only in part. Most of the oversight, the

enterprise, the inventive genius, is now contributed by mere employes. And, as in medieval society, most of the tax goes to recompense those who perform no service except that of ownership. We have, in brief, a control of industry and commerce, and a control also of social ways and national policies, by members of a privileged class; and we find the control exercised largely for the benefit of that class.

Charges by Socialized Government

The socialized government of the state is quite another matter. The state also renders services and collects its tax. It records the titles to our real estate and our autos, guards us against kidnapers, puts out fires, builds roads and directs traffic, carries mail, educates our children. Its duties are not, as some suppose, defined by natural law; they are whatever we citizens choose to assign to it. The great distinction of this kind of government is not in the kind of service it renders, but in the fact that we may control it if we will. The Aluminum Company of America does not open its books to the public, and charges for its wares whatever seems best for its own interest. Whether there is favoritism or inefficiency in the handling of such a monopoly the public cannot know, and could do nothing if it did know. But every board of education must publish its accounts, and if the teaching is inefficient or too expensive, the people can act. For while the aluminum company is a branch of our chaotic aristocracy, and is beyond our control, the boards of education are agencies of a socialized state. If corruption develops in our popular government—as it does under the influence of moneyed interests—we can take the proper action; but when the Van Sweringens perform their surprising antics with our railways and bank deposits, we are virtually helpless.

Here someone is likely to interrupt, "But you are talking about business, not government!" And he may add that the consumer, not the investor, is in control of business, because the consumer sets the price. Well, sometimes the consumer has about as much control over prices as the medieval yeoman over the rates charged at his lord's mill. If the yeoman did not wish to patronize that mill, he could cook his wheat unground; and if we do not like the Eastman Kodak prices, or the prescribed rates for telephone service, we can refrain from taking snapshots and can have our telephones removed.

Power of the Industrial Government

It is true, however, that monopoly is not established in all the major lines of business, and even under a monopoly the prices are limited by an estimate of what the public will pay before it ceases to buy. But all this is beside the point. The power accumulated by great business organizations does far more to us than regulate the prices we pay. It is idle to say that the activities of those who control this power do not constitute a government. An activity which regiments human beings mentally and physically, imposes penalties for disobedience, collects taxes, and in general directs human destinies is a government.

Money talks. More than that, it acts. By any reasonable definition, wealth is power. And that power, efficiently handled, moves the legislature by a lobby stronger than the ballot; it dictates party platforms and names candidates; it writes the treaties which we sign with other nations; it declares war on our behalf; when legal difficulties arise it is able to protect itself behind the law's delay; it can browbeat a community by withdrawing and disrupting trade, as the Atlantic and Pacific recently threatened to do in Cleveland; when it fights with labor, it can wait while labor starves; when it fights the farmers, it wins because it is organized and the farmers are not.

Wealth is power; and when it is strongly organized in the hands of a few men, it is government. It makes no difference that rival monetary powers are frequently at war with each other. So sometimes were the feudal chiefs, but the people whom they ruled were not the happier. And they do not always fight. Large-scale industry and commerce aim constantly to control the market, and frequently achieve their aim. But whether we are ruled by supreme or by warring governments, the fact remains that we are ruled.

The State—A Power Among Powers

On occasion the greater branches of business treat with the state almost like sovereign powers. The recent appearance of J. P. Morgan before an investigating committee struck many observers as if a foreign premier had been called before the bar. Only the relative strengthening of the federal state in a time of agitation had, in fact, made such an act possible. The state is no sublime parent dictating the terms under which its children, corporate and individual, may live together. It is a corporate power among others, adjusting its policy partly with an eye to public sentiment but also with an eye to the rival powers of business.

The situation is obscure to many of us because the oligarchic government rarely uses physical force to defend itself. But the fact is that business does not use force because the state uses force for it. All our tradition stands for the protection of established power; it is a duty of the state to maintain human rights, and we are accustomed to think that "rights" means principally "property rights." The popular magazines, dominated by their advertisers, carefully maintain this dogma. Hence it comes that we think less of underpaid workers than of windows broken in the strikes; that we are less sensitive to the condition of a village left to rot at the mouth of an abandoned mine than to the rights of a millionaire to conduct his business in his own way. It is true that the state is often a referee in disputes between capital and labor. But it is notorious how often the power of the police is used to embroil and crush the strikers. And in a wider sense the state protects with all its agencies the right of any individual to exert to the full whatever money power he may happen to have acquired.

Not that our unelected rulers neglect to defend themselves by force when it is necessary. The episodes of the San Joaquin and Imperial valleys are too recent to be forgotten, and the memories too vivid of the

XUM

work of provocateurs, private police, and that sort of militia which the press euphemistically calls vigilantes. No one can doubt that a considerable triumph of socialism at the polls would be met with overt force, together with attempts to subvert the army and the police, in defense of the present moneyed government.

When we thus look at the actual situation in America, it at once appears ridiculous to say that democracy is being endangered by the attacks of socialism. For a democratic state to accept socialism would be a defeat for aristocracy, not for democracy. Many of us prefer aristocracy; but we should say what we mean. It is possible that the Astor family should retain its power regardless of its services, that it is safest to leave to the Du Ponts the right to direct the manufacture of high explosives, that William Randolph Hearst is the best man to decide what the millions should read, that in short the ablest ruler is the man who has had the cleverness, or whose ancestors have had the cleverness, to seize power. Such a belief may be right, though I do not think so. But right or wrong, such a belief is a belief in aristocracy, not in democracy.

There is much to be said for aristocracy. By no means is it true that all the powerful are careless of their obligations. One thinks immediately of Josephine Roche, Harold Gray, the Hapgoods, Edward Filene. It is doubtless true, also, that democracy can come only in proportion to the integrity and the intelligence of the populace, and that millions of us are not yet fit for the ballot. In spite of this it seems to me that a great extension of democratic power is possible, especially if in the process financial interests are made too weak to hinder the popular will in legislation.

After all, one great argument for democracy is that nothing else has worked very well. In spite of a few benevolent rich people, what trust in human nature must one have to expect that any great number of the powerful will sacrifice their own advantage to that of the public! How absolutely utopian is Secretary Wallace's appeal to the 36,000 leading families to be generous! But I am not arguing here for democracy. Whichever side is right, the person who believes that Henry Ford's genius should be rewarded by autocratic power over his organization, that Carnegie's acquisitive skill warrants us in entrusting ducal power to him and to his heirs—that person is no believer in democracy. And it is because he does not believe in democracy that he opposes socialism.

Victims of Speed Mania, Unite!

By T. F. Gullixson

I NOTE with joy a reprint from "Advertising and Selling" in which is announced the marketing of a governor that "in no way retards the speed of your car when you are driving, but by turning a key you may reduce the available speed to what you consider safe for others." Soon we shall see benign and benevolent owners of "turret topped," "supercharged" motor cars with guaranteed speeds of 100 miles per hour solemnly estimating the maximum speed which is "safe for others." We shall see them twist the key and drop it in the owner's pocket as the car moves away under less competent control. Why not take advantage of this ingenious safeguard and likewise relieve the possessor—who may be entirely mistaken in his estimate of his own powers of restraint—of responsibility by establishing, on the basis of tragic and persistent experience, a maximum to safe speeds.

Our nation is a victim of speedsters' insanity. The fever of this madness is constantly rising and the toll is terrible. When a record for the white beach of Daytona is broken in the mutilated form of some mechanic, and a new one written on the tidal sands with the blood of another driver, it is bad enough; but when the manias of tens of thousands are turned loose on our highways in one single day—highways where the world is busy with its labors—then is the clang of the ambulance heard in the land and the undertaker's equipage scarcely ceases its rounds.

This mental state is fostered by entrancing publicity, done by artists of first-rate gifts, by men with literary ability, reproduced marvelously in color-printing. A striking specimen recently invited the whole reading public of America to possess power, power such as club-wielders and spear-hurlers never knew, such as cave and cliff dwellers never dreamed, such as even your grandfather would have branded as fantastic. The great auto-trade (the "life-saver of American industry," you know) invited to the possession of this power. Power in small sizes or in large, a ton or less or more to be projected along smooth and smoother highways. The invitation is pressed to make this power our own, cash or a few dollars down—and another potential wildman is on his way. You can see him on the street when no cop is near. You meet him on the highroads.

Astride Ninety Horses

A little thing at the wheel says: "I am power-conscious, I love it, I have it, I am *power*. I am the wings of the morning. I am the scudding cloud over the hilltops. I am vigor, strength, dynamics; I am the spirit of speed. Down with the throttle, up with the speedometer needle, up, up, and away. I sit upon 90 horses and my foot stamps upon their strength!" When they pick the glass out of her bloody matted hair, and gather her features up from among the gauges and gadgets, when they break the death grip of her little fingers from the piece of a steering wheel, they find that it was not a mighty spirit of this and that soaring up and away over reality, but only a little wisp of a girl whose father could buy power, and gas and licenses; also indemnity

insurance. Only a little wisp of a thing, the victim of a mania.

The sleek-haired youth of the species turning into the highway that great car his father's money has purchased says to his soul: "I am strong, I am a giant, I make the hills echo, I go roaring up mountain grades, I thunder over bridges, I race with the Limited and laugh at the engineer. I have power; I have might!" As he stands appalled beside the little mangled bundle that was a child on its way to school, look him over. Size up his mentality, test the muscle of his arm. Is he a man of power? No! He has none! It was not his, not even the gas was his, not even the cigarette lighter was his. Just a pampered offspring at the wheel of a machine another's achievement had furnished, but drunk, as per publicity inducements, with a sense of power, and turned loose amid the traffic. Just a murderer, just another one of the victims of a mania that spreads and spreads.

A Man of Power?

If anyone should challenge my right to speak, be it known that I am of the fellowship of those whose children have been mangled under crunching steel. Steel is too hard for these poor human frames, and one I loved had a last glimpse of this rushing life under the chassis of an American automobile. I am also of the brotherhood of those who by the kindness of providence and the breadth of a hair have received back another little body from between the skidding wheels of a de luxe car out of control. I am a member of that fraternity which by the grace of God and athletic coordination jumped quickly enough and far enough to escape the miscellaneous mussing up of pelvic regions and organs when a frantic woman, out of control, shot her car up over the curb and took issue with a cast steel lamppost. Only a leg, my leg, was between when she struck. Should this not be credential enough, then be it added, not in fatalism but by the law of average, I'm expecting some day a car suddenly from around the corner "with my number on it." The next time providence may not intervene on my behalf with the motor-maniac in question. That car, coming fast around the unknown corner with your number on it or mine, should be authorization enough for a word against our mutual madness.

What Is the Cure?

Did we mention a cure? A nostrum easy to take and quickly forgotten? No, a very, very bitter medicine, such as is required to cure a nationwide malady. Simply this, that by federal enactment, the states concurring, every new automobile shall leave the factory with an automatic control sealed in its inwards whereby speeds greater than thirty miles per hour are impossible. Within a limited time possession of a car, except by police, firemen, ambulance drivers, and the like, without such speed control shall be adjudged a crime, it being deemed an instrument either of prospective murder or suicide. Those clothed with police powers shall have cars of unlimited speed, which would be an advantage in pursuit of gangsters.

But listen to the loud ridicule from business in all its ramifications. The steel business, the rubber business, the repair business, the body makers, the bearing makers, the tool makers, the assembly-plant workers, the wreckers who have such inviting signs along all arterial highways, and the morticians who have still more attractive signs at slightly increased intervals—all the allied trades from the grave-digger to the shovel-man in the open pit mines would rise up to doom and damn a cure which must so seriously affect "business."

To meet such ominous opposition, and to oppose so powerful a lobby, I propose an organization. One must have an organization to foster letters for congressmen and telegrams to senators. Could these men at Washington be expected to remember the 1,035,000 and more American citizens, maimed or killed in a single year and year by year, unless there be a "movement" calling them constantly to mind? All those in blood-kinship with any man, woman or child killed or seriously injured by an automobile accident should be entitled to regular membership. Railroad engineers, who know the story of the auto maniac at the crossing, should be enrolled. Hospital internes and ambulance doctors, who have picked up so many human messes (they are beginning to use baskets now) should make good members. But what an organization, what a lobby, this would be! Their hearts would be in it. They would all be life members too, for one does not so quickly forget little maimed bodies, and crimson spots on the asphalt! (This is not a call to organization, nor an invitation to correspondence. I have just one stenographer, and could not stand so many tear-stained letters.)

Don't Threaten Prosperity!

But hosts of voices would cry out: "Why, limited to thirty miles per hour, I would not own a car!" Indeed, and that would be a part of the cure for universal mania. "But think of what it would do to business!" Thunderously the opposition rolls in with crescendos to drown out the voices from overturned autos in the ditch, the hysterical weepings of survivors, and the eloquent silence when the faces of the dead appear!

Let then the giant shovels gouge the bosoms of the earth, let the great smelters roar and spew their slag and their seething steel, let the hot rolls slither their sparks and pile up production, let power presses crunch and punch, let salesmanship thrive, let commissions abide, let deferred payments and interest charges flourish in the land! Let distribution chase production around the corner and into the factory. Let there be business and prosperity—and personal liberty and death on all highways!

Will we never hear the sighs and sobs of an increasing number of millions touched by this monster which slays more in peace than did the mechanics of war?

Will we never hear those children, happy, singing children, who somewhere up the road have rendezvous with death, and cry to us today, "O let us live!"?

Around an unknown corner comes a speeding car with your number on it, or mine. It may make some difference at your house whether motor mania is cured or no.

XUM

"De Lawd"

By Frank L. Hayes

RICHARD HARRISON has laid his burdens down. . . . It is not easy to go on from there. He was my friend. For that matter he was a friend of thousands, and is mourned by thousands. He belongs perhaps no more to those who knew him off stage than to those who saw him only as "De Lawd" of "The Green Pastures."

He belongs to the Negro race and to the white race, to the north and to the south. He lived in both sections of the country, and as "The Green Pastures" touched the thoughts and emotions of more than two millions. Richard Harrison won the affection of all the people, regardless of race, geography or historical tradition. He therefore belongs not only to the race of his father, a fugitive slave, or to that of Frederick Douglas who believed in him and, it is said, inspired him with a sense of his mission, but he belongs in a true sense to all races. To many he was more than merely a man or an actor; he was a symbol. Of what he was a symbol can only be answered when we answer the question, What is "The Green Pastures"?

No Ordinary Play

"The Green Pastures" is no ordinary play, as Harrison was no ordinary actor. It has had a phenomenal run of five years and is still drawing large audiences; but even that is perhaps less important than the belief of Harrison and the verdict of critics that it is a play universal in its appeal, transcending race and creed and contemporary religion. And whereas it is undoubtedly true that "The Green Pastures" provided a perfect vehicle for Harrison's talents, it is no less true that the old Negro's dramatic powers, immeasurably enriched by his attitude of mind and heart toward the play itself and the part he had to play, provided, in turn, a perfect vehicle for the play's deeper and truer meaning.

There will be other "Lawds," doubtless; that is as Harrison would have wished, for his life was given to winning a place in serious drama, not for himself, but for Negroes. We shall not hear again Harrison's voice from the stage, or, perhaps, a voice like his; but we shall remember it as we heard it in conversation, from the lecture platform as he recited the story of the Negro's progress, and most of all, as we heard it in his rôle in "The Green Pastures."

Being a great play, "The Green Pastures" is difficult to place in conventional categories. It is not a preachment. It does develop, by the poetry of its conception, a definite point of view, and the author and producer were fortunate in selecting as protagonist a man with the insight and understanding of him who for five years played "De Lawd."

Its producer, Laurence Rivers, saw in the script an opportunity to present an American drama having Jehovah as its central figure, as Wotan is a central figure in Wagner's musical dramas of the Niebelungen Ring. "The Green Pastures" depicts Jehovah, heaven and the celestial choir through the eyes of simple Negroes; in this conception dusky cherubs disport themselves among the clouds. Rather different is the notion which was ascribed by Countee Cullen to one who

> . . . thinks that even up in heaven
> Her class lies late and snores,
> While poor black cherubs rise at seven
> To do celestial chores.

"The Green Pastures" has brought to men and women a conception of the kingdom of God as no tribal or racial institution, but as something as all-inclusive as humanity itself.

The book which suggested to Marc Connelly his extraordinary play gave little promise (except to Connelly and a few others) of the thing the play became, with Harrison's interpretation. Roark Bradford, a clever journalist and humorist who knows some phases of Negro life, wrote a group of rollicking anecdotes entitled "Ol' Man Adam and His Chillun." The Bible stories were retold in dialect and quaintly metamorphosed in the telling. The result was broad comedy. Before "The Green Pastures" was produced, I read Bradford's book and found nothing in it calculated to move anything but the risibles. Nor were the tales particularly calculated to enhance one's sense of the dignity of the Negro race.

There is little wonder that Harrison who, though unpretentious, broadminded, humorous, was a man whose life had been devoted to serious purposes, when asked to impersonate "De Lawd as a natchal man" in a play derived from Bradford's funny stories, hesitated a long while and twice returned the script. One might have expected that such a play would easily become, even though not so intended, a burlesque on the religion of primitive Negroes; certainly that it would be so received and construed. It was evident that this was what many playgoers expected to see. The second scene, with its audacious use of folk-materials, seems at first to support that expectation. Angels, stout and slender, are gathered for a fish-fry in heaven. A black Gabriel with a French horn cries, "Gang-way fo' de Lawd God Jehovah!" Someone in the audience laughs.

The Heavenly Fish-Fry

An elderly man in a felt hat and a frock coat walks upon the stage. He glances at the audience, and now faces the heavenly choir. There is profound silence. The inimitable voice which we shall always hear in memory, and cherish for the rare qualities it reveals, asks: "Is you been baptized?"

A playful cherub swings from "De Lawd's" coattails. "De Lawd" accepts a "ten cent seegar" and drinks "b'iled custard." No one laughs now. The auditors listen spellbound to that voice as the play unfolds; they are swept along by the drama to that tremendous spectacle of people marching, marching, on to Jericho, on into the promised land. It is the Hebrew

race marching out of the wilderness. It is the Negro race marching upward from slavery and illiteracy and low estate. It is the whole human race making the same arduous ascent.

Meanwhile "De Lawd" is summoning Moses aside; the unforgettable voice is saying, "Come on, old man."

Harrison was not only a reverent man, but a man of culture. His cultural attainments are not always realized by the many who know him only as a player in a play based on the fancies of unschooled Negroes of a rural Louisiana parish, and phrased in their dialect. His lifelong ambition was to play Shakespeare; in a modest way he had done so, and had earned high commendation from discriminating judges.

Ambassador of His Race

Many Negroes have regarded somewhat quizzically even wholly solemn plays which depict Negroes in their lowlier and more primitive manifestations; they would like to get away from all that. Harrison was too big to be hypersensitive on that score; he could tell a dialect story himself. He loved Dunbar's poems of dialect and used to read them from the lyceum platform. There was nothing of the parvenu about him. Nevertheless, it would have been understandable had such a man rejected a play about heavenly fish-fries and stout and slender angels as misrepresentative of the race he was proud to call his own. On the contrary, he made of the part offered him an opportunity to be an ambassador of his race, to promote mutual understanding, dignifying that race in the minds of those who saw the play, and caught the poetry of its noblest lines and scenes. It was poetry reflecting the rhythm and imagery of Negro speech, but it was more than that.

But at first reading Harrison did think the script irreverent. He was at last persuaded, whether by the counsel of wise clergymen whom he consulted, by his faith in the author, or, as he was inclined to believe, by providential prompting. The conception of God and his universe in this play is at first glance a simple, even primitive one. "De Lawd" moves in a tangible, earthly heaven of fish-fries and "b'iled custard"; he hands about ten cent "seegars"; he "r'ars back and passes miracles."

The God of Mercy

But as the drama unfolds there is more than a hint of evolution, even in the least controversial and most inclusive sense, of humanism. "De Lawd" himself undergoes change and development, just as the conception of God in the Bible changes and develops. In the Scriptures, the Yahweh who hardens Pharaoh's heart, who is jealous of graven images, the tribal, nationalistic Yahweh who counts it sinful of his people to spare their enemies, becomes the prophets' God of all nations, and at length the all-compassionate heavenly Father of the New Testament. Likewise in "The Green Pastures" God undergoes evolution, and for the same reason: men (who conceive of their God after their own images) undergo a change in conscience.

At first "De Lawd's" commandments are few, tolerant and firm. Adam may eat of the fruit of every tree but one. He allows for the thirst of a steamboat captain on a long trip, but "one kag, Noah," is backed up by a roll of thunder. Yet ages pass and men's debauchery, hatred and murder continue; men slay the Lord's prophets. The Lord declares that he is a God of wrath and vengeance; he renounces the people he has made and says that he will visit them no more. Nevertheless he does visit them, and hears from Hezdrel's lips of the new conception of God as a God of mercy, for whom Hezdrel is ready to die.

Then comes the tremendous final scene. The Lord sits in heaven, Gabriel at his side. What are you thinking about, Lord?

"'Bout somethin' de boy tol' me. Somethin' 'bout Hosea, and himself. How dey foun' somethin'."

"What, Lawd?"

"Mercy. [A pause.] Through *sufferin'*," he said.

"Yes, Lawd."

"I'm tryin' to find it, too. It's awful impo'tant. It's awful impo'tant to all de people on my earth. Did he mean dat even God must suffer?"

Then "De Lawd" looks out and sees men compelling the Son of Man to carry the cross up a high hill. "God rises and murmurs 'Yes' as if in recognition."

No one was more sensible of the implications of this unfolding drama than was Harrison. Many times before luncheon groups he lectured about the play, and emphasized in conclusion that "mercy is awful important to all the people on God's earth."

"De Lawd" Off Stage

There is no doubt that Harrison was a genuinely religious man who believed that God was using him. He remained in character off stage. This was evident not so much from his conversation (he was not sanctimonious) as by his actions and example. I remember the natural graciousness with which, from a platform in the course of a public address, he acknowledged the presence in the audience of one whose reputation was under a cloud, but to whom "De Lawd" referred simply and tactfully as a friend of his youth.

Harrison, off stage, was not solemn; frivolous never, but genial always. Even when his strength had been taxed by many consecutive appearances he stood on the stage after performances to receive the many playgoers who sought him. He had a friendly word for all, sometimes a jest. Men, women, white and colored, eagerly pressed forward to shake his hand. None was disappointed. He never forgot a face. "Ah," he would say to one, "here is my friend who met me at the station when the company arrived at Chicago. Many times before I came to Chicago on the train and there was no one on hand to meet me." He laughed with another who offered to buy him a "ten cent seegar": "Be sure they aren't the kind the property man palms off on me."

A little girl, daughter of a dramatic critic in New York, called many times when "De Lawd" held reception on the stage. She was from the south, and a bond of affection sprang up between the white child and the old man of color. When she saw the headline in a newspaper announcing the death of Richard Berry Harrison, she took the paper into her hands and read

the article to the end without a word. Then she burst into a flood of tears; her beloved friend was gone.

He was not only an actor. He was and is a teacher. He had two consuming ambitions. For one thing, he wanted to play the drama of the despised and disinherited Shylock; to interpret as no Caucasian could so feelingly interpret those lines:

> . . . you do take
> My life when you do take
> The means by which I live

and:

> For sufferance is the badge of all our tribe.

Yet besides all that, he wanted to teach. Before undertaking his rôle in Connelly's play he had taught in a school for Negroes in North Carolina. He wanted to go back there and take up his former work.

Already, even on the stage, and off, he was teaching the lessons of mutualism and mercy, human kinship and human divinity. He regarded himself as an instrument in advancing better understanding between the races. He earned the words which in the character of "De Lawd" he addressed to Moses: "You been a good leader of my people."

BOOKS

Meditations for Good Friday

THE SADDEST AND GLADDEST OF DAYS. *By Father Camillus. The Sign Press, Union City, New Jersey, $1.10.*

THE SEVEN LAST WORDS. *By A. S. Baillie. The Bethany Press, St. Louis, $.75.*

SEVEN ORACLES FROM THE CROSS. *By William Norman Guthrie. Longmans, Green & Company, $1.50.*

NO OTHER theme on the church calendar is so difficult to interpret as is the Easter theme. No other subject lends itself so readily to hopeless muddling and commonplace moralizing; and neither can one find a more perfect vehicle for ethical or mystical insight or for exalted poetic expression. The books here introduced are as varied in their approach to and treatment of their subject as are the theological and cultural backgrounds from which their respective authors come.

Father Camillus is a priest of the Roman Catholic church, loyal to its teachings, and genuinely devoted to the suffering Christ which that church exalts. To him Jesus was God incarnate: "There he hung, the Lord of the world, and the Owner of the universe" who made all things. Cruelly they gave him vinegar "rudely pushed to his lips on a rod of hyssop." His return for this treatment was the gift of the eternal "water of life" which would "slake the thirst of every generation until there shall be no more thirst except in the heats of hell." Very God and very man, each in terms of the most exalted conception of a devout Catholic, will be found on every page of this book. The recurring emphasis on the theistic characterizations attributed to Christ will confuse the uninitiated Protestant as he reads such a book for the first time.

Mr. Baillie, true to his Protestant culture, emphasizes the human traits of the Galilean at the expense of the theistic. Here we are on familiar ground, in the midst of a simple character study of the "Master of Men." This is a non-liturgical book of devotions, prayer meeting meditations, that is to say, in simple, informal, conversational language. Laying aside the theological conceptions of Christ's godlikeness Protestant meditations such as these constantly court the danger of overstating the alleged perfectness of his human traits, and tempt the reader to ask again and again, "But was he really like that, or have those attributes been read into his character by an overstrained sense of loyalty and devotion?"

Dr. Guthrie avoids both pitfalls. His Christ is not a God in the Catholic sense; and neither is he a sublimated super-man of the liberal Protestant conception. He is a symbol, a theme, a tradition, a spirit, evoking varied responses of thought and feeling. Individualist that he is, Dr. Guthrie always trespasses beyond the bounds of theological, ecclesiastical or liturgical conventions. He has for years interpreted religious events and moods by means of music, drama, the dance, or some symbolic ritual. He reminds one of an artist whose message is half revealed, half concealed within his technique. To behold a symbolic service at St. Marks-in-the-Bouwerie is to stand before a strange and not too obvious portrayal of a religious theme which either attracts or repels. So it is with this book. It portrays a Christ whom one does not encounter in ordinary books or sermons. But it deserves a reading and a rereading; and it is commended for its intrinsic worth, for the unique beauty and reverence of its approach, and for its hidden meanings which must be felt before they can be understood.

EDWIN T. BUEHRER.

Christ in the Balkans

DESTINY'S MAN. *By T. F. Tweed. Farrar & Rinehart, $2.50.*

FOR a political background of this fundamentally religious novel, we are asked to make the rather difficult assumption of a federation of Austria, Hungary and the Balkan states into a great power under the fascist dictatorship of one Maximilian, a suave but cold-blooded leader who controls the varied peoples of his realm much as a wild animal trainer handles a cage full of lions, tigers and panthers. Some political verisimilitude is introduced into this rather improbable achievement by the well drawn character of Max and by the author's recognition of the snarling jealousies of the many racial and national elements of his Danubian federation.

Upon this scene he projects his leading character, Zimri, a doctor by training, a prophet and a mystic by temperament, a wonder-worker in the estimation of the common people, and a Tolstoyan type of early Christian—in fact, a figure even more definitely representative of Christ than the drain-digger in "The Servant in the House" or the mysterious lodger in "The Passing of the Third Floor Back." Max was preparing for war. Zimri and his followers—a few of whom were very important people—opposed it. Zimri became a martyr. Max was assassinated by his mistress, a follower of Zimri, who wanted to stop the war. Another disciple of Zimri, a great industrialist, is unexpectedly put in Max's place—and the war goes on. It is a righteous war now because, with Zimri's peasant following all brought into enthusiastic accord with the government's policy, it will be backed by a united nation. Two faithful followers of the peace-loving Zimri turn away, one saying to the other: "The world did not want Him two thousand years ago, nor does it want Him today." In that sentence the author's main purpose seems to be revealed. It is to show the inefficiency of Christianity to save the world from the welter of hatreds in which it wallows, not because it is too Christian but because it is not Christian enough.

The author of "Gabriel Over the White House" has a big idea here, but he has not written a great novel. Only genius of the highest order is adequate to that most difficult task—the portrayal of a character who can convincingly represent the embodiment of the spirit of Christ in the present world. Who is sufficient for these things? W.E.G.

Books in Brief

BIBLICAL BACKGROUNDS: *a Geographical Survey of Bible Lands in the Light of the Scriptures and Recent Research. By J. McKee Adams. Broadman Press, Nashville, $3.75.*

A carefully studied, well written and attractively illustrated description of Bible lands, including parts of Egypt, Mesopotamia, Asia Minor and Italy, with more detail than most persons will be able to digest in continuous reading but excellent for reference.

THEIR RELIGION. *By A. J. Russell. Harper & Brothers, $2.00.*

The author of "For Sinners Only" tells enough of the lives of a dozen great characters in history—Cromwell, Shakespeare, Napoleon, Washington, Lincoln, Darwin and others—to serve as a background for a discussion of their religious attitudes. In some cases, as in that of Lord Nelson, there is not much to be said about the subject's religion, but the lack is supplied by critical or appreciative, but always tolerant, comments upon their morality. That these biographical studies are sermons in their intention, is obvious enough. But they are entertaining and edifying sermons. It is worth something to get Disraeli, Gladstone and Bobbie Burns at a "house party" and start them to "sharing."

THE PATH OF PROTESTANTISM. *By Julius F. Seebach. Round Table Press, $2.00.*

The present reviewer has been asked many times to recommend a book which tells what Protestantism is, how it came to be and in what ways it differs from other systems of Christianity and especially from Catholicism. This book is the answer to the need expressed in those inquiries. It will henceforth be recommended to all who do not want something historically more complete or theologically more profound. Part of the description of Protestantism, of course, is that it is not a single or uniform system. Both the distinguishing and the common qualities of different phases of Protestantism are taken into account.

THE GATE OF LIFE. *By W. R. Inge. Longmans Green & Company, $1.00.*

The ex-dean of St. Paul's was still dean when he wrote these addresses for Lent at the request of the bishop of London. They are addressed primarily to students. Those sophisticates who think that only the weak-minded can follow, with an affirmative faith, a course of lenten meditations to an Easter climax, should consider the case of the dean—the last man in England who could be called naïve or tender-minded, and a persuasive defender of a positive faith.

TOWARD THE SUNRISING. *By B. H. Bruner. Cokesbury Press, $1.50.*

Sermons especially suitable for Lent, but helpful and strengthening at any time. The preacher does not wrestle very mightily with the intellectual problems of faith, but presents in vivid and well illustrated discourse the world's need of religion, the inevitability of a twilight of civilization without it, and the glory of the sunrise that he sees ahead.

A NEW DEAL IN LIQUOR: *a Plea for Dilution. By Yandell Henderson. Doubleday, Doran & Company, $2.00.*

The argument here presented is that the deleterious effects of alcohol are, for all practical purposes, confined to alcohol in high concentration. Small beer, strong beer, wine? They are temperance beverages. They minister to "cheerfulness, strength and nourishment when taken in small quantities and at meals." Gin, rum and whiskey? Bad. Their use in any quantity is intemperance. Their fruit is vice ranging from idleness to murder, diseases from red nose to epilepsy and insanity, and punishments from debt to the gallows. The author is a professor of applied physiology at Yale. Still—

PSYCHOLOGY AND LIFE. *By L. D. Weatherhead. Abingdon Press, $2.00.*

The price of this book was erroneously stated in the review in the issue of March 6. The correct price is as given above.

CORRESPONDENCE

Pacifism Is Treason to Humanity

EDITOR THE CHRISTIAN CENTURY:

SIR: I read the article, "A Christian Revolution" by Kirby Page, with deep interest, and yet I fear I must protest against the attitude he takes toward the League Against War and Fascism. It would be hard to say which of the two evils, war or fascism, is to be most feared; both mean a backward turn of the wheels of progress.

The L.A.W.F. is the only organization in this country (Canada) to which a pacifist can turn for support of his convictions. The world has not yet reached the stage at which it will be able to accomplish social reform by non-warlike revolution. We are still at the stage where we must fight if necessary, preferably not of course, for our ideals.

Fascism is creeping steadily toward us. It is the last resort of capitalism that is driving our masses to despair. Once fascism has us in its power, we shall be powerless to protest. Fascism is the perpetuation of the capitalist system by violence; far better for us to struggle violently against it than that we succumb to a system of violence. If to be a pacifist one must stand back idly and allow fascism to envelop us in its atrocities, then to be a pacifist means to be a coward and a traitor. A traitor not to capitalism but to mankind.

It is a pity that so many people who dwell eloquently on the communist theory of accession to power through the use of force should seem to be blind to the fact that fascists proclaim the same tactics, and they do it for the purpose of perpetuating a system that has without any doubt fulfilled its purpose.

White Haven, N. S., Canada. DENIS HALL.

The Mexico Seminar

EDITOR THE CHRISTIAN CENTURY:

SIR: May we, through your columns, draw the attention of your readers to the tenth annual seminar in Mexico, to be held in Cuernavaca and Mexico City July 3-23, 1935, under the auspices of the Committee on Cultural Relations with Latin America?

We feel that recent developments have made it of increasing importance that a growing number of thoughtful Americans should have insight into the problems, culture and lives of the Mexican people. The seminar in Mexico, during the past decade, has helped over one thousand Americans toward such insight.

The seminar consists of three weeks of lectures, round-table discussions and field trips. It supplies a general introduction to Mexican history, economics, art, international relations and archeology, under the leadership of outstanding Mexican and American authorities in many fields.

Applications and requests for detailed information and rates should be addressed to

HUBERT C. HERRING, Executive Director
The Committee on Cultural Relations
with Latin America.
287 Fourth avenue, New York.

Erasmus the Pacifist

EDITOR THE CHRISTIAN CENTURY:

SIR: In his "Erasmus of Rotterdam," Stephen Zweig quotes a passage from Erasmus' writings about the church and war which is as fresh in its message to the churches as if written only yesterday. The passage follows:

"In case of war breaking out the men of intelligence and learning in every land must not renounce their friendship toward one another. Their attitude must never be to strengthen the contrasts in outlook among the nations, the races, and the classes by means of a disintegrating partisanship; they must unflinchingly remain in the sphere of human-kindliness and justice. Their eternal duty is to fight against the 'vicious, unchristian, and wild irrationality of war' by setting up the ideal of universal brotherhood and universal Christianity. The greatest reproach against the church as the setter of moral standards is that she sacrificed the magnificent Augustinian idea of 'universal peace in Christ' to aspirations for the conquest of worldly power. 'Theologians and teachers of Christian living are not ashamed to remain causes of discord, incendiaries, and leaders of these movements which our Lord Jesus Christ hated most. . . . How is it that the bishop's crozier and the warrior's sword find themselves in one another's company, the mitre wedded to the helmet, the gospels to the buckler? How can they deliver Christ's word and preach war from the same pulpit, and acclaim God and the devil in the same trumpet-blast?' The 'ecclesiastical warrior' is a contradiction to God's holy word, for the term denies the sublimest message left by the Lord and Master when he said: 'Peace be with you.'"

There are many signs that the Christian church is at last awakening to and commencing to follow the foregoing precepts laid down by Erasmus.

White Plains, N. Y. G. S. BILHEIMER.

Who are the Real Christians?

EDITOR THE CHRISTIAN CENTURY:

SIR: How much is current Christianity a matter of spiritual "gimme"? How much of it moves toward what Jesus Christ taught and lived, i.e., help the other fellow regardless of what it costs you? Here is a man (I will name him later) who so loved the oppressed common people of his day that he braved the contempt of his hard-boiled friends, took desperate chances on ignominious death and on imprisonment worse than death—he went to the bat for those who were considered the low-browed scum of the earth. That man was Voltaire.

Christians recoil at the name—that atheist! But, Christian, before you recoil too far, stand off, if you dare to, and take a good long look at yourself. Compare your own capacity of service at a sacrifice in the name of Jesus Christ with the sacrificial capacity of the hard-boiled atheistic Voltaire. Ask yourself, "Am I a go-giver Christian, or am I a go-getter Christian? Do I attend services just so I can find peace for myself? Would I cease attending services if the minister spoke to me as pointedly as did Jesus Christ to the people of his day? Do I pray mostly for myself and for mine?"

"Was I worried in 1929 because two million children, some of them only five years old, were working in sweat shops, in mills, in mines and factories? Did I go to the bat for them, or did I think that the people who did go to the bat for them were very disagreeable?"

Are you worrying much right now about the destitute of your own town? Or do you just go to church and say your prayers and pay your share for your beautiful church home, and pay a few dollars to the Community chest, and let it go at that? Christians, I really pity some of you, if you have the nerve to stand off a way and take a good look at yourselves.

Real honest-to-goodness Christians are extremely scarce. I can refer to two—Kagawa and Gandhi. Both of these Christians match the marvelous sacrificial capacity of Voltaire. They surpass Voltaire in vision. They know that prayer is a real power, God's way of redeeming the world. And prayer, in this connection, does not refer to the gimme, I-want-mine, I-want-more petitions which most Christians regard as prayer. It is a different wave length altogether from the petty, self-centered help-me, give-me, guide-me prayers which rise in volume from the temples and hearthstones and hearts of many so-called Christians. Gandhi and Kagawa have tuned in with the Universal, their prayer is for all.

Voltaire sowed the seed of the bloody French revolution. Gandhi and Kagawa are pioneering the way for bloodless evolution.

Santa Barbara, Calif. HERBERT F. COOLIDGE.

Tolerating Intolerance

EDITOR THE CHRISTIAN CENTURY:

SIR: When former Mayor O'Brien of New York denied the right of assembly to certain German groups because they were nazis the American Civil Liberties union entered vigorous protest against such action. This protest was made in spite of the fact that the union is certainly not in sympathy with naziism and rather because of its (the union's) broad stand in demanding civil liberties to any and all groups and persons.

As a member of the American Civil Liberties union I criticized the union's action on the grounds that we should not demand civil liberties to groups or persons who, should they have the power, would deny such liberties to all our people.

Along such lines of logic I protest your stand regarding the treatment of the Roman Catholic church in Mexico. The entire history of this church has been one of intolerance to all others who have not conformed to its tenets and the fact that it does not act in our own country in accordance with its historical precedents is possibly only because it has not the power. The extermination of its (the church's) power in Latin America would be nothing short of a blessing to the cruelly exploited peoples and those countries. I say this from knowledge gained as a first hand observer.

Bound Brook, N. J. CLINTON F. GLUCK.

Dr. Enslin's "Prayer Wheel"

EDITOR THE CHRISTIAN CENTURY:

SIR: The article in The Christian Century this week under the above caption sets me to wondering: Why should the author, Prof. Morton S. Enslin, be a teacher in a Christian seminary? Why should he put the Christian custom of prayer on a par with the use of a prayer wheel? Why should he ridicule that practice which the whole Christian world has found to be the prime means of grace? Why should he propose as a substitute for prayer "private meditation, a fresh taking stock of life, and thanksgiving for the kindnesses we have received in not always reaping what we have sowed"?

We freely admit there is much blundering in prayer, both private and public. There is much of superstition, much praying with one's self, much praying to be heard of men. But surely as we cry sincerely with the apostles, "Lord, teach us to pray," we shall get no rebuff as from Professor Enslin. We learn to pray by praying, and by persistence in prayer we get satisfactory answers.

Dwight, Ill. W. M. BRITT.

EDITOR THE CHRISTIAN CENTURY:

SIR: As I read the article in your last issue on the "Prayer Wheel" I thought of the young man who sits in the choir so near the minister that a word may be passed even during the service. After the "long prayer," which was especially found wanting by your correspondent, my young friend often leans over to say to me, "That moved my soul." I asked at our midweek prayer meeting last evening if prayer, the kind of prayer which we know in the churches, asking for great things of a great God, has become passé with them.

I wish your writer might have been in touch with men and women. Theological professors may be wise, but sometimes it is

XUM

the wisdom of folly. The very fact that they so believe and teach may be one of the very things that is the matter with us in these days.

Irvington Presbyterian church, Indianapolis, Ind. JOHN B. FERGUSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: It is with mixed feelings that I hasten to reply to the article written by the New Testament professor at Crozer theological seminary in the issue of March 13.

After carefully reading his brilliant, though negative essay, I was amused, and the caption "Why not use a prayer wheel?" is an ideal aftermath. The learned professor offers us no worthy substitute for prayer nor even any positive suggestions. And he is a professor of New Testament! God help his students and the churches to which they will minister.

Mr. Editor, you are wasting good paper and ink on such claptrap as that expounded by Mr. Enslin. If that is the best brand of hokum which you can offer, it is high time we closed up shop.

Hicksville, L. I. LOUIS S. LUISA.

Toward a Model Sunday School

EDITOR THE CHRISTIAN CENTURY:

SIR: The interest in the Sunday school articles by Margueritte Harmon Bro prompts me to write a brief review of our "five year plan of work" in the local church.

Five years ago, with the call of a director of religious education to this pastorate, we launched the following "plan:"

1. The Sunday services were changed. Instead of the two vastly separated programs of the "Sunday school" and "worship," the "unified Sunday morning service" was inaugurated. This order of service was a rather typical program of such endeavors. The babies and beginners go directly to their respective departments where they remain until the conclusion of the services. The primary and junior groups enter the auditorium with their parents for the opening period of worship. After the brief children's message and just before the sermon the above named groups go to their respective departments for a full hour: one half-hour being given to assembly work, and the other half-hour to class instruction. Following the sermon those who remain in the auditorium for the sermon assemble for a thirty minute class period.

2. The church-centeredness propagated by the unified services has made possible the organization and actual completion of a unified budget of all church expenditures. There are no "dues" in any of the church groups. "Donations" are prohibited. Only one offering of any description is taken. This is for all financial responsibilities, including a complete missionary program. This offering is taken at the morning worship service. The raising of funds for Christian education has become a church responsibility.

3. The final stage of the "plan" is now nearing consummation. By September 1, 1935, the following plans will be in operation. Sunday will be reserved for worship only. The teaching of religion will become a weekday function. Most of the teaching will be done by the minister and the director. A carefully planned and advancing curriculum is being set up. A church night for educational pursuits is being arranged. The public schools have under advisement—and in all probabilities they will coöperate—a request from the church for time during the school day for the teaching of religion. By this form of organization a much more adequate teaching staff and better-balanced curriculum can be maintained.

Christian church, Union City, Ind. C. G. MCCALLISTER.

A Subscriber Discontinues

EDITOR THE CHRISTIAN CENTURY:

SIR: The enclosed notice comes to me as a surprise because I ordered you some months since to discontinue my subscription when its paid up term expired.

Furthermore I told you why, and that there may be no misunderstanding I am telling you again. It is because, notwithstanding your claims that The Christian Century is a "journal of religion," there is so little religion in it except as you have made communistic and socialistic politics your religion, which you seem to have done.

If I could subscribe to Quintus Quiz and Dr. Willett's Question Box, and an occasional contributed article by someone not on your editorial staff, without financing your outrageously anti-American propaganda I should be glad to do so, but since I cannot the little good will have to be lost with the bad.

St. Paul, Minn. H. O. SKINNER.

The Question Box

Is one justified in considering it one of the fundamental tasks of the church to crusade for social righteousness, or is that the task of individual Christians as citizens, the church's responsibility being limited to the growing of a Christian viewpoint which will impel them to fulfil their civil obligations? In particular, if a pastor throws the weight of his influence and teaching into a public cause, may he do so as part of his "official" business, or only as a Christian citizen?—F. L. K., Philadelphia, Pa.

THE purpose of the kingdom of God as proclaimed by Jesus is the adjustment of individual and community life to the ideals of justice, righteousness and brotherhood. The church is the instrument for the attainment of these ideals through worship, evangelism, religious education and social ministries. The promotion of personal religion, Christian character and genuine piety on the part of individuals; and the development of a social conscience, sensitive to the evils of the existing economic and political order, are the two inseparable elements in the basic responsibility of the church. It is a mistake to attempt to set one of these factors over against the other as of superior importance. When Christian people limit the function of the church to social reform it is inevitable that the essential features of the holy life will be slighted. And when they insist that the church has no business to meddle in the task of promoting social righteousness but should concern itself alone with the fostering of personal piety, they are creating a defense mechanism which promises to absolve them from the obligation to help in the making of a better world. The social order can never be transformed into the likeness of the kingdom of God without emphasis on both these constituent parts.

Many milestones have been passed by society in the progress of the years, and these leagues have been attained in large measure by the sacrificial activities of the church, inefficient and worldly as the church has often been. Among these advances have been the overthrow of the feudal system, the abolition of slavery, the banning of the duel, the amelioration of prison régime. Christian culture has opened doors of enlightenment in the domains of biblical criticism, the recognition of the results of scientific research, and the new psychology and education. The spirit of religion is now confronting three major problems: the conflict with the liquor traffic, which is destined to enter a fresh and more telling phase; the abolition of war and the war system; and the reconstruction of the economic order. Of these the last will probably prove the most difficult and eventful.

The church will have to bear the brunt of battle in all these adventures, and Christians must realize that victory can only be gained by the enlistment both of personal integrity and of social courage and commitment. It is difficult to understand how a follower of our Lord, whether minister or layman, can draw a line between his "official" duties and his responsibilities as a servant of God and a member of an awakened social order. This does not involve any rash and tactless entanglement in subversive and revolutionary enterprises. But it ought to imply an intelligent appreciation of the meaning of the gospel as applied to all the areas of our common life, and the courage to interpret that message both in word and conduct. The task of reorganizing our inequitable and unjust economic, industrial and commercial system into something like the contour of society of which Jesus could approve is likely to be as difficult and costly as any great reform of the past. It is certainly the imperial problem of the present and the immediate future, and demands the personal consecration and the social solicitude and enlistment of all who really mean what they say when they pray "Thy kingdom come."

H. L. W.

XUM

NEWS *of the* CHRISTIAN WORLD

Machen Is Tried By Presbyterians

Westminster Professor Charged With Insubordination—Founder's Day at Temple University

(Correspondence from Philadelphia)

PHILADELPHIA, March 15.—Other than Presbyterian eyes are focused at Trenton, N. J., upon the trial of Dr. J. Gresham Machen, professor of New Testament in Westminster seminary, Philadelphia, and president of the Independent board for Presbyterian foreign missions. To Dr. Machen and his independents the issue is twofold: freedom from official Presbyterian agencies, and a doctrinal attack upon the Presbyterian board of foreign missions. But, unlike the Briggs and Smith trials his case is regarded not as an accusation of heresy but a violation of discipline. Both liberals and conservatives in this prosecution are united; the charge is of secession from one of the official agencies of the Presbyterian church.

Contrary to previous intimation by the commission clerk, the commission at the first meeting, Feb. 14, announced that all hearings would be public. Dr. Machen had protested against the practice of secret courts. The defense then presented challenges against every member of the commission. All except one of these challenges at the second meeting, Feb. 26, were disallowed.

* * *

Four Rulings Made By Church Court

Four rulings were made by the commission at the third meeting, March 7, as follows: "1. That it cannot accept and hear any further arguments or inferences based on the Auburn affirmation, or on its signing by certain members of the Presbyterian church in the U.S.A.

"2. That it cannot accept and hear any further arguments or inferences against the board of foreign missions of the Presbyterian church in the U.S.A.

"3. That it cannot accept and hear any further arguments or inferences based on the Princeton-Westminster seminary controversy. We cannot entertain any arguments directed against any individual, boards, agencies, institutions, judicatories, against which no charges have been presented in the presbytery of New Brunswick, and which are not on trial before this judicial commission.

"4. That it cannot accept or regard any arguments questioning the legality or validity of the mandate of the general assembly in reference to the 'Independent board for Presbyterian foreign missions.' It is one of the well established and fundamental principles of the Presbyterian system that a subordinate judicatory cannot sit in judgment upon the acts or deliverances of a superior judicatory, whether or not we think those acts or deliverances have been wise, equitable, and for the edification of the church. So long as such acts and deliverances stand, this commission has no power but to obey."

* * *

Dr. Machen Protests Against Rulings

Against these rulings Dr. Machen protests that the commission "exhibits a blatancy of unfairness beyond what might have been expected from so partisan a court," and, says he, "that prejudges my whole case without even allowing me a hearing. I am to be condemned on the ground that I have disobeyed a lawful order, but not allowed to be heard when I offer to prove that the order is unlawful; condemned for making false assertions against the board of foreign missions, but not allowed to be heard when I offer to prove that those assertions are true. It is difficult to see how ruthless unfairness could go much further than that."

"I cannot be a party to any such concealment," says Dr. Machen. "I must, in fulfilment of my ordination pledge, do all I can to let light into this dark place. I shall be condemned by this commission for doing so. But I cannot regard it as any great disgrace to be condemned by a commission that has unanimously confirmed as its presiding officer a signer of a document, the Auburn affirmation, that casts despite upon the holiest things of the Christian religion. This commission has dishonored Christ before it dishonors me."

* * *

Founder's Day Conference At Temple University

Under the leadership of Dean G. Floyd Zimmermann, Temple university school of theology held a rare intellectual and spiritual feast in its founder's day ministerial conference. Addresses were made by E. A. Palmquist, J. R. Swain, C. W. Cranford, and Nathan Melhorn of Philadelphia, Albert E. Day of Baltimore, Edwin Lewis of Drew, W. W. VanKirk of the Federal council, T. S. Brock of Trenton and Frank Kingdon of Newark.

Speaking on religious experience and the church today, Dr. Day discussed the objections made to religious experience as a flight from reality, a lure that takes men away from the sweat and sorrow of the social struggle, a source of delusion in the theory and practice of religion itself, and the devitalizer of personality. He stressed the value of such an experience in the integration of personality, the broadening of perspective, and the motivation of life.

Professor Lewis claimed that Christianity is essentially a message concerning the love of God for men, the way in which that love has been expressed, and the means whereby it may become the conscious possession of men to the transformation and empowerment of their lives. The question, Professor Lewis said, was whether the church today is prepared to accept the gospel in its original evangelical sense, and then take everything else that goes with it. He granted that, if this were done, the result would be a "tension" between Christianity and many contemporary modes of thought and action. He claimed, however, that precisely the creation of this "tension" was one of the functions of the church.

CHARLES DANIEL BRODHEAD.

Capital Alarmed Over Crime Wave

Church Leaders Ponder Empty Pews—38,819 Aliens in Washington—Youth Conference Leans Left

(Correspondence from Washington)

WASHINGTON, D. C.—March 15.—Alarmed by the growing menace of the criminal classes, congress has appointed an investigating committee to find out why Washington has two and a half times as many murders in proportion to its population as has New York and forty per cent more than Chicago. The committee will endeavor to ascertain why the gambling fraternity has such a stranglehold upon the community and why it seems to be so difficult to secure grand jury indictments against them. The chairman, Representative Randolph, in a recent broadcast, deplored the fact that in the capital city during the last fiscal year, more than 60,000 arrests were made. This might be interpreted as an indication of unusual activity on the part of the police or as a sign of extreme moral turpitude. Nearly 55,000 of the arrests however were for traffic and other minor offenses, indicating that the police are on the alert for offenders of this description. But more than 5,000 arrests for felony in a single year ill befits the city that is the seat of the national government. Testifying before the congressional investigating committee, Mr. Wilbur La Roe, jr., a member of the parole board, gave it as his opinion that there was undoubted collusion between the police department and the gambling and liquor interests. This was a bold statement to make, but Mr. La Roe is just that kind of a man. He is an active member of Chevy Chase Presbyterian church and chairman of the committee on civic affairs of the local federation of churches. He is as cordially hated by the underworld as he is beloved and honored by the law-abiding element.

* * *

Baptist Minister Dies After Long Illness

Dr. Samuel Judson Porter, for the past ten years pastor of the First Baptist church of this city, died March 6. A sufferer for five years and more, he had carried on his work until about 18 months ago. Physicians declared five years ago that he could not live six months but his marvelous vitality enabled him to go on. Dr. Porter had held pastorates in Oklahoma, Texas, Missouri, North Carolina and elsewhere. He was an author of considerable note, a preacher of poetic ability, a man greatly beloved by his fellow pastors. He was buried from the church which he last shepherded, Dr. Rufus W. Weaver, present pastor, officiating.

* * *

Many People of Alien Birth In Capital City

Washington does not have among its citizens many people of foreign extraction as compared with other cities, but a recent

XUM

Looking Forward to Easter . . . .

THE SECRET OF VICTORIOUS LIVING

By Harry Emerson Fosdick. "Challenging, brilliant, vigorous, and eloquent, these sermons are inspiring as they show a way to grapple with the life of today."—*Religious Book Club Bulletin.* "A fine collection of sermons. I consider the author in line of succession to the greatest preachers in America, one who will take the place of Henry Ward Beecher."—*William Lyon Phelps.* $1.50

THE PROPHET OF THE HEART

By Frank Cairns. The 1934 Warrack Lectures on Preaching, delivered at New College, Edinburgh. "This book has its feet on the ground, even when it is lifting its eyes, and ours, to the stars. . . . As practical as the multiplication table."—*Charles R. Brown,* Dean Emeritus, Yale Divinity School. $1.50

PREFACE TO RELIGION

By Bernard Iddings Bell. An absorbing and unprejudiced outline of religion, with special emphasis on the present problems of the church. "An illuminating, bold and vital statement and one that much needs to be made."—*President Clarence A. Barbour.* $1.75

WHAT IS THIS CHRISTIANITY?

By Edward S. Woods, Bishop of Croydon, England. "It gripped and held me from the first word to the last by its robust, forthright faith, and its wise application of Christian truth to the life of today. Not in a long time have I read a more real book."—*Joseph Fort Newton.* $2.00

THEIR RELIGION

By A. J. Russell. What religion meant in the lives of thirteen famous men—Shakespeare, Napoleon, Lincoln, Washington, and others. "A vivid, interesting and inspiring book."—*British Weekly.* $2.00

HAVE WE OUTGROWN RELIGION?

By Charles Reynolds Brown. A trenchant study of religion for today by the Dean Emeritus of the Yale Divinity School. "This book will receive a wide reading. A pithy, pungent and engaging style."—*N. Y. Herald Tribune.* New edition. $1.50

A MAN OF PROPERTY

By Harris Elliott Kirk. Pastor of the Franklin Street (Presbyterian) Church, Baltimore, Md. Here are ten sermons built around the life of Jacob: "the family in the light of ancient story." The 31st volume in Harpers Monthly Pulpit. $1.00

HARPER & BROTHERS

Publishers ■ *New York*

census analysis discloses the fact that aside from foreign legations 52 nationalities are represented here. One small section in the northwest region of the city might appropriately be called "Little Europe" for here 48 nationalities live. Strange to say, Russia has more of her people in Washington than any other nation, with Italy a close second. Stranger still is the fact that of the foreign-born residents, 14 are listed as "at sea." Having been born on the high seas they are men and women without a country. In all, 30,819 men, women and children of foreign birth are residents here.

* * *

Radical Findings Revealed At Youth Conference

One of a series of 28 youth conferences that are being held during the first three months of the current year in the larger cities, was set for March 8, in this city. More than 500 young people, white and colored, sat through the three days of addresses and conferences. Dean Wicks of Princeton, Dan Poling, Harry N. Holmes and others gave addresses. The findings of these young people in some particulars might be regarded by the older generation at least as somewhat startling, but they were quite in line with the trend of thought current in the minds of progressive young life today.

* * *

Ministers, Priests and Rabbis Discuss Church Attendance

Considerable newspaper publicity has been given to the recent gathering of ministers, priests and rabbis at the United States chamber of commerce, when the religious life of the capital was considered and plans formulated for making this teeming center of political life more God-conscious than it seems to be at the moment. With Bishop Freeman presiding, the large group of religious leaders heard compelling addresses from Rabbi Simon, Father Cartwright and Dr. C. C. Rasmussen, the latter president of the Washington federation of churches. An aggressive committee with Canon Anson Phelps Stokes as chairman has as its definite objective: "to aid in relating such of the people of Washington as are not now taking their religious obligations and privileges seriously and joyously, to some local church of their own choosing." Inasmuch as fully 50 per cent of the half million people living in the District of Columbia are mainly dependent upon federal employment for support, the committee will give special attention to this class. President Roosevelt sent a communication to the ministers heartily endorsing the movement.

* * *

Local Church Federation Seeks Financial Aid

The Washington federation of churches, Dr. W. L. Darby, secretary, continues to merit the cooperation and support of the 120 Protestant churches composing its membership. On April 10, the annual meeting will be held with Senator Gerald P. Nye as the speaker. During the week of March 15, campaigners canvassed the churches to raise the modest budget adopted for the year. The women of the churches cooperate largely and helpfully. Through their "dollar day" ingathering they raise around $3,000 a year to finance the hospital and juvenile court workers.

W. S. Abernethy.

Turk Parliament To Hear Dissent

Kemal Orders Election of 16 Opponents of Ruling Party—Tel-Aviv to Have Opera by Jewish Refugees

(Correspondence from the Near East)

Istanbul, Feb. 24.—The recent elections are interpreted as the beginning of a new chapter in Turkish home policy. The two salient facts are the election of General Refet, the well-known adversary of the popular party, as an independent member for Istanbul, as well as that of four Non-Mussulman deputies. The importance of these elections lies in the fact that these independent candidates were, at Kemal Atatürk's behest, backed by the popular party itself. Candidates are always designated by the party under the direct supervision of the president of the republic, and until the last legislature all deputies belonged to the party. The inclusion in that legislature of 10 independent deputies, whose election had been secured by the party, was at the time an innovation. Their number has now been increased to 16. As to their convictions, attachment to the republic and to nationalism are the only points in which they are expected to concur with the official program. Their presence in parliament, it is held, will gradually promote the habit of free discussion, contribute to the maturity of that body, and be an important landmark on the way to free elections.

A certain importance is, moreover, attached to the election of four Non-Mussulmans—one Greek Orthodox, one Turkish Orthodox, one Armenian, and one Jew—as independent deputies. In foreign policy, it is taken to imply a possible change in the practical discrimination directed against the non-Mussulman elements.

* * *

Discover Complete Pyramid City

The identification two years ago of a hitherto unknown pyramid-ruin as that of Khunt Kawas, the daughter of Mycerinus, the builder of the third or smallest pyramid, caused a sensation at that time. Excavations stubbornly pursued have since laid bare a pyramid city, i.e., a place where the folk connected with the pyramid temples dwelt, and were buried. That such cities existed was admitted, but never before had any traces been found. What has been found confirms the details already known about them. They did not only include dwellings for the priests and other personnel, but also their burial places as well as those of the monarch's devoted courtiers and servants. The finds include several tombs the discovery of which, it is reported, throw interesting light on the history of ancient Egypt.

* * *

Organize Opera in Tel-Aviv

A recently heard joke by a non-Jew was to the effect that a time will come when the Jews will put up a monument to Hitler and thank God that he came to cause them to reconstruct Palestine. This paradoxical statement comes to my mind as the news

reaches me of the composition of the newly established "chamber opera" of Tel-Aviv. Characteristically of the new Palestine, its members, who formerly were professional artists, now are almost amateurs, earning their bread during the day in another profession, mostly manual work. Benno Fraenkel, the manager, formerly stage manager of the Schiller opera in Altona, is a stonebreaker. Rudolf Lazar, the bass, formerly of the state opera in Wiesbaden, is a bee master. Samuel Berlin, the tenor, and Joseph Schapiro (formerly of the Volksbuehne in Berlin) are building laborers, and Mrs. Dela Gotthelft, formerly leading contralto at the state theater in Kassel, conducts a dress salon. The orchestra players, too, follow other professions. Though Palestine is one of the most prosperous countries in the world, large scale opera on heroic lines is not aimed at, and lavish expenditure is barred.

* * *

Lake Tiberias Lower

The fall of the level of Lake Tiberias in December last to 671.5 feet below sea level had roused the suspicion that this might be in connection with the preliminary hydraulic works undertaken by the Palestine electric corporation. It is now authoritatively stated that a first fall to 667.65 feet which occurred in December 1929 was due to natural causes only. The recent subsidence of the waters, too, it is suggested must, for the greater part, be attributed to similar causes, in other words to a succession of droughts. In the meantime the level has again risen to 667.65 feet. Still, it is lower than it used to be before, and as a consequence of this phenomenon, there is now in certain parts an extension of the foreshore, mostly shingly beach or mudflats, diminishing the natural charm of the lake.

E. GUERON.

Students Plan Gigantic Strike Against War

A call for a nationwide strike of students against war and fascism has been issued by the National Council of Methodist Youth, the Interseminary movement (Middle Atlantic division), the Student league for industrial democracy, the National Student league and the American Youth congress. It is estimated that at least 100,000 students from colleges and high schools will respond to the strike call. Student conferences at Oberlin college, the Minnesota Youth congress and a conference at the University of Chicago have endorsed the call for the strike. The immediate incentives to the strike this year are the decision of the U. S. supreme court upholding compulsory drill, the Hearst campaign against liberal and radical students and professors and the various student loyalty bills that have been introduced in some of the state legislatures. The strike is planned for mid-April.

Topeka Ministers Protest Navy Maneuvers

At a called meeting the Topeka ministerial union adopted a resolution protesting the forthcoming maneuvers of the U. S. navy in the North Pacific this spring. Copies were sent to President Roosevelt and Secretary Swanson. The resolution was drawn up by Charles M. Sheldon, noted minister, author and foe of militarism.

Denver Welcomes Red Lecturers

Social Security on Cathedral Lenten Program—A Bishop for Mayor—Hurried Relief Bill Is Passed

(Correspondence from Denver)

DENVER, Colo., Mar. 14.—The major issue before the Colorado legislature has been the provision of tax measures to assure income for relief expenditures. Once more the legislature came up to the eve of threatened withdrawal of federal relief funds. The situation was met in midnight sessions by passing a hastily formulated sales tax which went into immediate operation. An income tax measure has now passed the house and senate which is designed to replace the sales tax. It must go back to the house for the approval of amendments made to the bill by the senate. When Secretary Ickes was in Denver, he spoke to the chamber of commerce. Just before his address, members of the chamber were urged to go in a body to the senate to protest the passing of the income tax bill. The secretary commented to Governor Johnson, "Did you ever see a legislature get a good idea that some chamber of commerce did not try to stop them?"

* * *

Veteran "Y" Secretary To Retire

Ira E. Lute has resigned as general secretary of the Denver Y.M.C.A., after 21 years of service. Lee Moe, executive secretary of the Central branch, has been appointed acting general secretary until Jan. 1.

* * *

"Bishop" Frank Rice To Run for Mayor

The campaign for mayor is already warm in Denver. The two leading candidates thus far are former Mayor Ben Stapleton and C. C. Grant, a prominent attorney. Bishop Frank Rice of the Liberal church has also been mentioned as a candidate. The bishop is better known to the country through his cleverly staged publicity stunts than he is to Colorado. Through his articles of incorporation he claims "power from the sovereign state of Colorado to create ecclesiastical officials." He has made a prominent Denver editor "an apostle" but still receives very little attention in local newspapers. He recently rebuked one of his "bishops," a nationally known columnist, for criticising one of his "cardinals," another newspaper leader. The "bishop" was charged not to "speak against his superior." Bishop Rice does some very good work through his center in the Windsor hotel, which has been a residence for unemployed men, but he will probably not become mayor of Denver. Strange things have come to pass however through our preferential system of voting. A Colorado "Huey" might give the bishop a better setting for political success.

* * *

Panel Discussion Is Held In Episcopal Cathedral

The Carnegie foundation has made a grant to the adult education council of Denver of $5,000 to expand its work. This

COKESBURY GOOD BOOKS

For Your Pre-Easter Ministry

Christ Speaks from Calvary

By Edward Jeffries Rees

Of the many books written on the words which Christ spoke from Calvary, here is something new and refreshing. "Literary excellence is combined with a deep devotional spirit. Uplifting meditations for the pre-Easter period. Calvary takes on deeper meanings to the reader who follows these chapters."—*Religious Telescope.* $1

Victories of the Cross

By Walter Albert Stanbury

(INTRODUCTION BY DR. CLOVIS G. CHAPPELL)

Lenten and Easter-tide sermons presenting how Jesus nobly walked through the closing hours of His ministry—meeting exigency, indignity, and destiny itself. The application and appeal are for us to be like Him, challenging sins social and personal in His name and His manner. *Dr. Chappell* says: "He deals with one of the abiding themes of the Christian religion, preaching as one genuinely alive to the modern world." $1

The Miracle in Eternity

By Bishop Paul B. Kern

A beautifully-written, attractively printed booklet setting forth one of the eternal verities of the Christian religion . . . A reprint of a chapter from *The Miracle of the Galilean* and termed by many reviewers, "worth the price of the whole book." 25 cents

From P. W. Wilson's Lenten Reading List . . .

Faith that Propels

By G. Ray Jordan

"An appeal to the individual. Simply written but in excellent style and apt in its allusions."—*P. W. Wilson.* $1.50

What Men Are Asking

By Henry Sloane Coffin

"The president of Union Theological Seminary offers answers, constructive and sympathetic, to questions on faith that are prevalent in many minds."—*P. W. Wilson.* $2

Cokesbury Press

NASHVILLE TENNESSEE

AT YOUR BOOKSTORE

An Inspiring and Singable Church Hymnal

Praise and Service

Edited by
H. AUGUSTINE SMITH

"WITH the aid of *Praise and Service* we have greatly enriched our service of worship. In every case, whether the tune is new or old, it is singable. We make great use of the liturgical section. To me personally the book is a perfect joy."

—*Rev. Lewis A. Convis, Jefferson Park Congregational Church, Chicago, Ill.*

$100.00 a hundred

D. APPLETON-CENTURY CO.
35 W. 32nd St. New York

Palestine Seminar
in co-operation with
American School of Oriental Research
Jerusalem, Palestine
July 9 to Aug. 28; $545, N. Y. to N. Y.
(Rome, Damascus, Cairo and Pyramids)
Address: Dr. Arthur J. Jackson
Box 4021, Washington, D. C.

financial assistance has made possible the employment of Robert Hudson of Radburn, N. J., as executive secretary. The council has worked in especially intimate association with the Denver public library. The policy of the council is to direct major attention to developing the highest educational possibilities of existing community organizations and coordinating their programs, rather than to launching ambitious projects apart from the natural groupings of the city. It is conducting at present a series of panel discussions, in St. John's (Episcopal) cathedral, on social security.

* * *

Declaration of Independence Barred by Denver Lodge

The campaign of the ministers of Boulder, which was noted in this column last month, met with such a favorable response that the petition of the Elks lodge, and their associates, for the extermination of "reds" failed to secure substantial community support. A university student showed some excerpts from the Declaration of Independence to a representative of the lodge. The student inquired whether it was thoughts of this character which were so undesirable. He was assured that the expression of such dangerous doctrine was exactly what the lodge purposed to silence.

* * *

Denver University Would Bar Strachey

The Denver newspapers are having some fun at the expense of Denver university because of the ordered deportation of John Strachey, who recently lectured at a Cosmopolitan hotel luncheon of the University foundation for the advancement of the social sciences. Mr. Strachey was well received in Denver even by those who objected to his social and political doctrines.

VERE V. LOPER.

Call for Two Christian Century Issues

The office of The Christian Century needs copies of the Sept. 26, 1934, and Jan. 2, 1935, issues of this paper. Subscribers having copies which they do not wish to preserve would confer a favor if they would mail them to The Christian Century, subscription department, 440 S. Dearborn street, Chicago.

LENTEN and EASTER HELPS
PROGRAM FOLDERS
(Three blank printing pages)
Religious Designs in Beautiful Variety Artistically Lithographed
Their popularity with the clergy increases year by year

Unique Devices for Collecting Coins
Easter Dime Inlay Crosses for Ten Coins.
Protected Slot Envelopes of Religious Design.
Individual Offering Envelopes, beautifully embellished.
Tin Top and bottom banks, Folding Mite Boxes.

Handsome Brass Memorial Crosses in two sizes:
14½ inches high, $15.00 24 inches high, $30.00
Memorial Inscriptions handsomely engraved for only ten cents a letter.
PROMPT DELIVERY GUARANTEED
OUR SPECIAL MINISTER'S EASTER CATALOG GIVES PRICES AND PICTURES OF THESE AND MANY OTHER ITEMS OF VALUE. SEND FOR IT TODAY.
Samples of Advertised Items (except the Cross) Free on Request

GOODENOUGH & WOGLOM COMPANY
296 Broadway, Dept. 23, New York, N. Y.
Service and Dependability Since 1848

Catholics Would Combat Atheism

Laymen Organize—Church Sponsors Study Courses—Interdenominational Panel Discussions

(Correspondence from Indianapolis)

INDIANAPOLIS, March 15.—Catholic laymen met for the first time last night in a meeting sponsored by the Knights of Columbus and approved by Bishop Elmer Ritter of the local diocese. It is the beginning of the "Catholic action" program of the Catholic church. Members last night were told of the need for mobilization. All the forces of Christianity in this country were urged to awaken without delay since Christianity and Christian citizenship are facing a severe and disastrous test in the next 20 years. Loss of religious security in Spain and Mexico were cited as symptoms of widespread irreligion and atheism.

The Knights of Columbus in Indiana are especially interested in the work of underprivileged youth, centering in the Gibault home near Terre Haute. They also engage in Catholic action in the work of the church, society and their own members, in fields educational, religious, charitable, in welfare and the home.

* * *

Baptist Church Sponsors Week Night College

The First Baptist church, Rev. C. Atwater, pastor, is now conducting its annual winter Thursday-night college. Serious study under competent leaders is conducted, and outstanding speakers are heard. Recently Presidents Oxnam of DePauw and Spencer of Franklin, Dr. Edward S. Conklin of Indiana university, and Principal DeWitt Morgan of Technical high school were heard. Dr. Charles W. Gilkey will be heard this week. This project is widely known.

* * *

Sherwood Eddy Speaks On China

Sherwood Eddy, just back from a trip around the world, and especially an evangelistic campaign in China, addressed the ministers, the Sunday afternoon meeting of the Y.M.C.A., and a group of ministers and laymen. He sketched the suspicion with which our military parade off the Aleutian islands might be regarded in Japan. He found Japan in the fever heat of a new national spirit and progress. He fears that China may become a captive to communism in the west and to Japan in the east, leaving only a small central part to China proper.

* * *

Franklin College Students Go on Strike

Students of Franklin college recently went on a strike for about a week. They demanded improvement of chapel programs or the abolition of compulsory chapel, the establishment of a student social center, and the granting of student scholarships, especially to athletes. If these could not be secured, they desired the removal of President William Greer Spencer. The alumni stood by the president, as did the board. Students feel that while

none of their requests was definitely granted, they have at least shown their power against what they believe to be disagreeable policies at the college. Strike leaders were not penalized. A student by the name of Cox, who had been dismissed for his caustic remarks about the school, was ordered reinstated. Chapel will be improved, but three periods a week was not thought a burden to students in a Christian college. The board also reminded students that upon maturer reflection they would see that more is accomplished by considerate and orderly methods than by strikes and picketings. And so the strike ended.

* * *

Pulpit Exchange Effected With British Preacher

Dr. Richard M. Millard, pastor of Broadway Methodist church is to exchange pulpits with Rev. Walter S. Barnes of Liverpool, England, during August. The two pastors will exchange manses, and study American and English church life at first hand under normal circumstances.

* * *

Student Volunteers Are Invited

The church federation has extended an invitation to the student volunteer movement of America to hold its quadrennial convention here during the Christmas holiday season.

* * *

Daughter of Rasputin Says Father Was Kind

Marie Rasputin, daughter of the famous pre-boishevik priest-monk Rasputin, is now a member of the Hagenbeck-Wallace circus, which winters in Peru, Ind. She told Indianapolis people the other day that her father was kind and had many friends in Russia, and that many people have the wrong impression of him!

* * *

America is Pagan, Says Cushman

Bishop Ralph Cushman of Denver is conducting a mission for local Methodist churches here and is giving a series of noonday radio messages to the community. In his first utterance he declared that America is pagan; there is too much preaching and not enough witnessing or studying.

* * *

Catholics, Protestants, Jews, In Forum Discussions

Dr. Jean S. Milner of the Second Presbyterian church is conducting a series of forum discussions on "Protestants, Catholics and Jews," in line with the request of the social and religious research institute of New York.

E. G. HOMRIGHAUSEN.

English Author Declares Jesus is Prophet for Today

J. Middleton Murray, English editor and author of "Jesus, Man of Genius," spoke at a Buffalo, N. Y., community service recently on the subject, "Jesus the Prophet of Today." He said in part: "If this generation did but know it, the teachings and prophecies of Christ mean more than they ever have to any other generation of mankind. The most profound of Christ's teachings is his injunction, to 'love your enemies.' We must be Christian or perish. We can never enter into a new order of life by violence. We must enter it by love or not at all."

Debate Social Insurance Bill

College Dean Insists Employes of Non-Profit Institutions Be Exempted—Farm and City Dinner

(Correspondence from Western New York)

BUFFALO, March 13.—A luncheon of the League of women voters ten days ago was the scene of a lively tilt between Ralph C. Epstein, dean of the University of Buffalo school of business administration, and the proponents of an unemployment insurance bill in the state senate, on which a public hearing has just been held in Albany. Dean Epstein opposed the bill because it lays a scaled assessment, up to 3 per cent, on payrolls, including those of churches, private schools, and other non-profit-making institutions; and because the bill does not provide for any part of the assessment to be carried by the state, but places the burden on employers. Non-profit-making institutions could not stand this added charge, in his opinion. "But," protested Thomas A. Phillips, of the Children's aid, "if you segregate employes into different classes, giving insurance to some and withholding it from others, you'll defeat the whole purpose of unemployment insurance." Miss Sara Kerr, executive secretary of the Buffalo foundation, urged Dean Epstein not to take such an impractical view, admitting that "it's not a perfect bill, but it's a beginning for unemployment insurance," and pleading for a year's trial of it. "You believe in unemployment insurance, don't you?" she asked. "Certainly," the dean responded, "but I'm not the kind of person who feels we should take any beginning, even a bad one."

* * *

Church Promotes Rural-Urban Fellowship

Grace Baptist church, Rochester, Rev.

New SCRIBNER *Books*

The Religious Book Club Selection for March

The New Testament Idea of Revelation

by **Ernest Findlay Scott**

An answer to a basic question of Christianity: "How has man known God?" A work that clarifies much of the confusion in modern religious thought. $2.00

●

Speaking of Religion

by **Bruce Curry**

A clearcut statement of the position and aims of intelligent, forward-looking religion in an age of confusion. $1.50

●

The Reason for Living

by **Robert R. Wicks**

"Deeply significant for laymen and ministers who are faced with problems of faith and conduct." *The Advance. A Religious Book Club Selection.* $2.00

●

The Garment of The Living God

by **J. Y. Simpson**

Studies in the Relation of Science and Religion by a world famous scholar. $2.75

at all bookstores

CHARLES SCRIBNER'S SONS

For Lenten Classes and Holy Week

A New Course by SIDNEY A. WESTON

Many Pastors Are Now Using It in Their Lenten Classes

DISCOVERING JESUS

The purpose of the course is to discover Jesus—to get as close to the original sources as possible; to learn his message for his own time and ours; to find the real Jesus and form our own impression of him and of his work.

CHAPTER TITLES

I. What We Want to Know about Any Great Leader
Sources of Our Knowledge of Jesus
II. Jesus' Family and Environment
III. Things Jesus Did
IV. Jesus' Purpose and Motives
V. Jesus' Problems
VI. Great Teachings of Jesus
1. The Kingdom of God
VII. Great Teachings of Jesus
2. The Rule of Love
VIII. Great Teachings of Jesus
3. The Good Life
IX. Jesus' Methods
X. Impressions Jesus Made on Others
XI. Results of Jesus' Life and Teachings
XII. Why Was Jesus Crucified?
Your Personal Estimate of Him

Paper, 40 cents; cloth, $1.00

THE PILGRIM PRESS

14 Beacon St., Boston, Mass. 19 S. La Salle St., Chicago, Ill.

Fred E. Dean, pastor, was the setting for a city-county fellowship dinner recently. With farmers, dairymen and poulterers on one side of the table, and bankers, lawyers and merchants on the other side, toastmaster Raymond H. Combs, vice-president of the State Rural Mail 'Carriers' association, said: "Now that you have your feet under the same table, reach across it and clasp hands with your neighbor." The occasion was so productive of mutual understanding and good will that the hope was expressed that it may become an annual expression of city-county fellowship.

* * *

Call New Minister to East Aurora

First Presbyterian church, East Aurora, sustained the loss of both its minister and its building last year. Since then the membership has worshiped with the Baker Memorial (Methodist) congregation. Thursday evening of last week, however, a call was extended to Rev. S. Edward Young, 28-year-old minister of the Bronx, to the vacant pulpit; and the congregation hopes that it may be housed in a new building by Easter.

* * *

Organize Council Of Churches

The churches of Tonawanda and North Tonawanda have completed the organization of the Twin City council of churches, with Rev. Theodore Mayer, pastor of the Friedens Evangelical-Reformed church, as president. Adopting the slogan, "The world will turn to God when God's people turn to the house of God," 300 representatives gathered at a fellowship dinner last Thursday evening to hear reports, elect officers and to confirm a vigorous cooperative lenten program inaugurated by the dinner.

* * *

And So Forth

Wounded in 1918, in the Argonne, Rev. Chester E. Jenney came back to the ministry to fight against repeated attacks of shattered nerves. Charming conversationalist and brilliant preacher, his ministry at First Presbyterian church, Lockport, was suddenly terminated ten days ago by a complete breakdown which has sent him to the hospital for an indeterminate period.

Eighty-three ministers and rabbis in Buffalo area signed the peace pledge published in the correspondence of Feb. 6, and seven of their representatives told an audience, which packed every available seat and standing room in First Presbyterian church, why they would "never again, directly or indirectly, support another war." Their action aroused the hot indignation of reserve officers and Charles H. Stewart, pastor of North Presbyterian church.

MAX STRANG.

Praise from the Press

"Should be widely read . . . points the way to a new field of Old Testament study which cannot but be fruitful and of vital importance."
—*The Living Church.*

"A most interesting study of the development of the Hebrew belief in God . . . thoughtful and illuminating."
—*The Christian Leader.*

"Refreshing to read and stimulating to further study."
—*Southern Churchman.*

"May confidently be expected to take its place by the side of the author's *Sociological Study of the Bible* which has for twenty years been an outstanding classic in its field."
—*Religious Book Club Bulletin.*

GOD AND THE SOCIAL PROCESS

By LOUIS WALLIS

354 pages, clothbound, $2.00; postpaid, $2.15

The University of Chicago Press
5750 ELLIS AVENUE - - - CHICAGO

• *Does your Church need new seats, a new Pulpit, Communion Tables, Lecturns, Altars, Chairs, or any other equipment?*

IF you are in need of new Church Furniture or other Equipment, I am in a position to offer you a special bargain in high class products according to your requirements. I have had thirty years experience in furnishing the leading churches of America, both large and small. Please write me giving me the necessary particulars.

CHARLES A. DOLPH • *"America's Furniture Specialist"*
439 East Main Street Northville, Mich.

Hitler Awaits Simon's Visit

National Socialism Faces Difficult Task —Long Poverty in Sight—Religious Struggle Continues

(Correspondence from Germany)

BERLIN, Mar. 4.—The English foreign minister's visit is enthusiastically greeted here especially since this is the first official visit which an English statesman, with the exception of Mr. Anthony Eden, has made to the third reich. For reasons of national prestige this is highly appreciated. On the other hand, it is essential to the accomplishment of anything permanent, since the final word in national socialist Germany rests with Hitler, and to consult with his ministers cannot bring anything more than further reference to "Der Führer."

* * *

Hard Bargaining In Prospect

When it comes to the question of determining Germany's armaments within the framework of some international agreement on this difficult subject, there will be some hard bargaining. For Germany today is not thinking of a certain limited amount as appeared to be the case some months ago, but of getting all it can, and of using the great and increased armaments of the other states (especially soviet Russia) as an argument for greater concessions on her own behalf. There is nothing very dreadful or subtle about this method of approach, judged from the viewpoint of modern diplomatic usage. Other states would be doing the same under similar circumstances, and Germany has not been slow to point out how the others have abandoned hope of peaceful agreement and hastened to increase their budgets for the fighting forces during the past 12 months.

* * *

Germany Wants An Air Fleet

Germany wants an air convention because this automatically recognizes her right to an air fleet. She would also like to divide European issues into two sections, an eastern and a western, leaving all decisions regarding the former to the future. The lasting importance of these Berlin conversations may well be not so much in the individual items agreed upon as in a certain tendency given to European policy which may either return to the secret diplomacy of pre-war days and the pact system or develop into some kind of imperfect unitary system which can point the way to closer European cooperation.

* * *

National Socialism Far from Goal

In internal affairs, national socialism, though it has done much to reduce unemployment figures, is still far from its goal of eliminating this great evil altogether. The Reichscabinet, in one of its recent decrees, granted Hitler the power "on the proposal of the finance minister" to create new credits as he thought fit. This "blank cheque" will probably be used to further new employment schemes for the 2,700,000 still idle. Today, with an ever-increasing

deficit on its budget, with dwindling foreign exchange reserves and a monthly adverse trade balance, it is not possible to give another such spurt to industry as was given in 1933. The home market now appears to be saturated and the purchasing power of the general population cannot rise until the general wage level rises, so that the hope for tomorrow lies in finding new export markets. The German people are being told time and again that it may be necessary for them to forego many of the comforts which they regarded as essential in pre-war days in order to hand down to their children a new fatherland. But to do all this and at the same time produce in their own factories substitutes for the raw materials which their small supply of foreign exchange prevents them from buying abroad is a colossal task, which will either make or break the German people.

* * *

Protestant Churches Face Bitter Struggles

Though very little has been heard about it during the past few weeks the religious struggle in Germany still continues. It is still concentrated upon the conflict for the control of the Protestant churches and opposition against the so-called "new heathenism." Reichbishop Ludwig Müller's position appears to have been weakened rather than strengthened in the interval. For not only have a number of prominent leaders, including some bishops created by himself, dissociated themselves from his authority but his influence in government circles has also diminished considerably. There are good reasons for supposing that a sort of minister *in evangelicis*, or a super-state commissar, may take over the actual responsibility and power for a restoration of normal conditions in German Protestantism, leaving the reichbishop with little more than his title and honorary position. This kind of arrangement is understood to be under consideration. The report that the ministry of the interior has refused to continue paying the fund earmarked for the reichbishop's spiritual ministry, on the grounds that it is illegal, has also dealt a severe blow to the reichbishop's position.

* * *

Dr. Marahrens May Become New Reichbishop

Whether Dr. Marahrens, bishop of Hanover and head of the provisional administration of the confessional movement (the opposition) will succeed to the reichbishop's post should he vacate it, is still an open question. He has a large following both among the bishops, pastors and laity throughout the reich, even among the "German Christians" themselves, and appears to be the only candidate who has any chance of being able to patch up some kind of external unity. Should such an arrangement be reached, it will be of particular importance to examine carefully how much of the totalitarian idea will still remain in the church.

* * *

Bishop Marahrens Deplores New "Weltanschauung"

Meanwhile Dr. Marahrens, on behalf of the confessional movement, has issued a strong protest against the "new heathenism" in modern Germany. This consists of a strong attack upon the racial *"Weltanschauung"* of Alfred Rosenberg and his supporters. This protest appeals to the national socialist government. "The patriotic services of Christians in public organizations should not be exploited as opportunities for proselytizing to the new movement" says an official statement, and evangelical Christians are warned that between this new radicalism and Christianity there can be no compromise.

Other religious bodies, especially the Roman Catholic church, have also been loud in their protests against this movement's activities which have shown themselves in very different forms. Much annoyance has been caused in many parts of the country by the publication of a farmer's calendar, in which the outstanding dates are shown as commemorating, not Christian but old Teutonic events.

* * *

Anti-Christian Drama Arouses Protests

The case of Good Friday is a good example. This is mentioned as the day on which 4,000 Salons were massacred by Charles the Great (Charlemagne). Epiphany is the day of the three Asen (German gods) and Christmas eve is the day of Baldur's "birth in light." The introduction of Christianity is said to mark the breakdown of morality and justice in Germany. The performance of a play at Hagen in Westphalia dealing with the life of Duke Wittekind, the German opponent of Charles the Great, also raised loud protests from the audience because of its anti-Christian expressions and its "falsifications of history." "Jesus of Nazareth is a comfortable God," Wittekind is made to say, "a man can be a rascal his whole life through and yet at the end attain eternal bliss through the All-Merciful." "We Germans redeem ourselves, and whatever we may do or think that is ignoble, we bear like men. No God or man can forgive us when it has happened," Albion, Wittekind's comrade-in-arms, is made to say.

J. EVELYN WILLIAMS.

Methodists of Malaya Mark Semi-Centennial

In January the semi-centennial of the founding of the Methodist mission in Malaya, Sumatra and Borneo was observed at Singapore. Sir Andrew Caldecott, colonial secretary the Straits Settlements, representing the British government, delivered an address which stirred wide interest. Bishop W. F. Oldham, who founded the first Methodist church in Malaysia in 1885, was also present; also Bishop Edwin F. Lee, resident bishop in Malaysia

READY THIS WEEK!

Like "Good-Bye Mr. Chips" (which it does *not at all* resemble) a book of unusual appeal to parents, teachers and all educators by *Archibald Rutledge* of Mercersburg Academy.

WHEN BOYS GO OFF TO SCHOOL

By ARCHIBALD RUTLEDGE

At All Bookstores—$1.25

Fleming H. Revell Company
158 Fifth Avenue New York

Like a Personal Visit Every Month in Your Study

If five outstanding leaders like Cadman, Fosdick, McConnell, Morrison and Robbins came into your study and recommended a book, you'd want to own it, wouldn't you?

That's exactly what these men do every month for the members of the Religious Book Club.

Each month they appraise the large number of religious books submitted to them by the publishers. Those which are most worthwhile they recommend to the members of the Club through the medium of the Club Bulletin.

Members need not accept a book every month.

They may take as few as six during the year, and may examine each book before paying for it. Yet their total expense is only the regular retail price of the books plus a few cents for postage.

In addition, by joining the Religious Book Club now you will receive a book of genuine importance FREE to start your membership.

Sign and send in the attached coupon.

Religious Book Club, Inc. CC85
80 Lafayette Street
New York, N. Y.

Enroll me as a member of your Club and send me free "THE NEW CHURCH AND THE NEW GERMANY," by C. S. MacFarland. I agree to take not less than six books a year and will remit the regular retail price, plus postage, within 10 days from receipt of each book. I agree to notify you promptly during any month in which no book is wanted.

Name .....
Address .....
City and State .....

and the Philippines. The celebration was hailed by English and vernacular papers throughout Malaya. The Malaya Tribune had this editorial word: "We are aware of the fact that missions in other places have been criticized, and it has been claimed that their efforts have largely been expended in wrong directions. This cannot be said of the work in Malaya. In referring to change of religious faith we tread on delicate ground, but it can be said without offense that there has been no undue attempt at proselytizing in this country. The work of the missions has been carried on with benefit to many and offense to none."

E. R. Holden Accepts Call to Utica Church

Edwin R. Holden, minister of the First Church of Christ, Sidney, N. Y., will become pastor at the Plymouth church, Utica, N. Y., April 21. The Utica pulpit has previously been occupied by President Maurer of Beloit college, Prof. H. H. Tweedy of Yale and Frank W. Murtfeldt who resigned to become associated with Allan Wright Chalmers at the Broadway Tabernacle, New York city.

Chicago Theological Seminary

A graduate school, training men and women for the ministry and other forms of religious and social work. Located at the heart of America's greatest laboratory for urban and rural research.

Affiliated with the University of Chicago. Flexible modern curriculum. Opportunities for field work and self-help to qualified students. Further information on request.

ALBERT W. PALMER
President
5757 University Avenue
Chicago

Baptist Laymen Meet in Dallas

New Moral Sentiment in Texas Politics —Negro for the Legislature—Revival Services Everywhere

(Correspondence from the Southwest)

WACO, TEXAS, March 14.—Baptist laymen held the headlines for the month by reason of their state convention held in Dallas last week, which was attended by several thousand persons from all portions of the state and addressed by such outstanding personalities as Mr. Kraft of Chicago, Dr. John L. Hill of Nashville and Dr. George W. Truett. The convention's president, Earl B. Smythe, steered the meeting in the interest of stewardship, evangelism and social reform. In connection with the meeting the executive board of the church's training organization presented their executive, T. C. Gardner, who is a layman, with a new automobile in appreciation of his distinguished service during 20 years in which he has brought the number of local B. T. U.'s from 550 with a membership of 16,500 to 7,961 with a present membership of 151,375, the largest numbered registered by any of the states.

* * *

Texas Leaders Organize To Aid the Insane

Organizing for the purpose of promoting mental hygiene, a group of citizens meeting in Dallas recently elected Dr. J. Shirley Sweeney as president and Rev. James S. Allen, rector of St. David's Episcopal church, Austin, as secretary. To present the subject to the churches Dr. H. L. Pritchett, professor of sociology in Southern Methodist university, was named. Texas institutions for the insane are so overcrowded that thousands adjudged insane are in county jails, where their condition is pitiable. The crime situation too, it is felt, calls for a new approach in this section.

* * *

Texas Legislature Moves Slowly Revival of Moral Idealism

It is feared that only a feeble response was made to Governor Allred's designation of Friday, March 8, as a day of fasting and prayer for the welfare of the state. The state legislature, like congress, is not progressing rapidly with legislation. Particularly laggard is action on the repeal of the pari-mutuel law and provision of liquor control. Bishop H. A. Boaz is now head of the dry forces in Texas and there are signs of awakening sentiment against the moral liberalism that has recently swept the state.

* * *

Evangelistic Services Held Throughout Texas

Revival season in Texas for the evangelical churches coincides with Lent and Easter. The Charles Forbes Taylor evangelistic party of Pasadena, Cal., have conducted a month of meetings with First Baptist church, Waco, which touched the whole city and resulted in scores of additions. They are now in Brownwood in the city auditorium with practically all the churches cooperating. Episcopalians of Houston parishes have projected citywide lenten services which will be addressed by a notable list of the bishops and clergy. Similar meetings will be held in Galveston, Port Arthur, Beaumont, Austin and smaller cities. Perhaps no group moves with more fervor in respect to evangelism than the Methodists, who are just now conducting revivals everywhere.

* * *

Churches No Longer Exercise Old Fashioned Discipline

As evidence of the changed attitude of certain churches toward disciplining their members for derelictions, this correspondent, who has been preaching a week for the First Baptist church of Caldwell, went through the yellowed minute-book which preserves the records of the years. The church was organized by R. E. B. Baylor, father of Texas Baptists, in 1843 in the days of the Lone Star republic. Here B. H. Carroll, most venerated of all Southern Baptist ministers of the past, was reared, converted, ordained and held his first pastorate. The old records show that for 30 years following its organization the chief matter of business transacted by the large church in conference was the arraignment, trial and exclusion of those who failed to attend or were guilty of misconduct. No such procedure has since been recorded for long years, nor have I heard recently of any Baptist church inquiring into the behavior of its members.

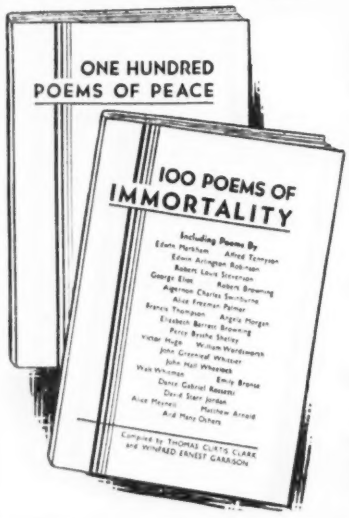
* * *

Negro for the Legislature A Possibility in Dallas

It seems possible that Dallas may have a Negro in the legislature, for among the more than 70 candidates for the place made vacant by the appointment of Mrs. Sarah Hughes to a district judgeship by the governor, is a Negro. In 1888 Alex Asberry of Robertson county was a Negro legislator, and there have been two other Negroes to serve.

JOSEPH MARTIN DAWSON.

Build Up Your Library of Poetry!



• You already have the two volumes of QUOTABLE POEMS, which are conceded to be "the foundation of everybody's library of poetry."

HERE are two specialized anthologies to supplement the two earlier volumes—

An anthology of brotherhood—
"ONE HUNDRED POEMS OF PEACE"

An anthology of faith—
"ONE HUNDRED POEMS OF IMMORTALITY"

Both compiled by Thomas Curtis Clark *and* Winfred Ernest Garrison

The two anthologies are superb gift books, being beautifully printed and bound in blue cloth. Says one reviewer: "Here are books of outside as well as inside charm."

(Each $1.25)

Willett, Clark & Company • 440 S. Dearborn St., Chicago
200 Fifth Avenue, New York

Oxford Mission Draws Students

Archbishop of York Discusses Cultural Crisis—15,436 New Books Published —New Deal Is Considered

(Correspondence from England)

LONDON, Mar. 5.—Last evening we heard of the white paper signed "J. R. M." It came as a complete surprise to most of us that such a document should be issued on the eve of the proposed journey to Berlin, by the foreign minister and Mr. Eden. Some think that it marks a surrender on the part of the government to the men who despair of the league. Others suggest that the prime minister is using the only language which the nazis will understand. Today we learn that Herr Hitler cannot see Sir John; he is indisposed by reason of a severe cold. The German papers, which of course speak for their government, are very angry and ask with some reason why Germany was singled out for particular condemnation. It may be that the white paper was simply what it set out to be, a defense of the increased estimates for army, navy and air force. The lovers of peace are determined to persevere with the peace ballot, which will demonstrate that the people of this country do not believe that the time is past for seeking a system of collective security under the league.

Lord Cecil and Mr. Amery debated last night upon this ballot. They were very frank with each other. Mr. Amery advised his hearers to put the ballot-paper into the wastepaper basket. Lord Cecil said that this was the best opportunity there could be to strike a blow for peace. But it is an anxious hour.

* * *

Too Many Books Published, Too Few Are Read

During the year 1934 there were 15,436 new books produced in Britain, and there are many of us who think the number too large. If these books are sorted and put upon their own shelves, we find that 4,827 come under the head of fiction; children's books and minor fiction give 1,490; education 1,031; religion and theology 814; biography and memoirs 742. No figures are available for the numbers of books sold; that might show another side of the publishing business which had none too good a year. The vast numbers of books make it impossible for any reader to speak of their character with any authority. The novels come to more than thirteen a day! We produce more books; we may buy more books; it is doubtful whether we read more than our fathers did.

* * *

The Archbishop of York And the Unemployed

The archbishop of York, who speaks on many matters the true mind of the Christian churches, has published a little pamphlet, "The Wageless, a Social Asset." We must treat the unemployed as *persons;* that means we must provide them with food and clothing, but we must insist also that they have a real status in the community. It is the deepest tragedy that there are these two million unemployed and the community has no place for them. There is the promise of a solution in the "people's service center" in Lincoln which is described in "Civilization and the Unemployed" by Alice Cameron. Readers of the Master of Balliol will remember the importance which he gives to this experiment. Such clubs enlist the cooperation of the "wageless" and the members of the community who have money. These give the materials and the equipment. The unemployed with only their time and labor to contribute give them. No stigma is put upon the unemployed. So they become not a group to be kept from starvation, but a potential "social asset." The Lincoln experiment shows that Christian people can act now without waiting for a theoretical solution. We can "change the system by changing it ourselves."

* * *

Oxford Holds A Mission

A mission has been held in Oxford on the same scale as that of 1931. On two Sundays the archbishop of York preached on "Christ and the World's Need" and

ROGER W. BABSON

"At the risk of being misunderstood I am writing my simple philosophy."

WHAT ABOUT GOD?

What ails the world today? The famous Economist lays his finger on the real difficulty, apparent in the world today, and shows the remedy.

At All Booksellers—75c

Fleming H. Revell Company
158 Fifth Avenue New York

The ideal course for your adult and young people's classes . . .

"Some Great Christian Teachings"

THE 20TH CENTURY QUARTERLY, for the Spring quarter, presents thirteen lessons on the Christian teachings, with such subjects as "The Heavenly Father," "Christ the Savior," "The Holy Scripture," "The Christian Church" and "Christian Stewardship." Let Albert Buckner Coe, John R. Ewers, Herbert L. Willett, Jr., Stanley I. Stuber, Hugh Thomson Kerr and Roy L. Smith lead your classes in this helpful course. It is not too late.

604 church schools last quarter tried out The 20th Century Quarterly before deciding upon it for regular use. After the trial quarter they voted YES! They have now adopted the Quarterly for permanent use in their classes.

The 20th Century Quarterly treats the International Uniform lessons in fresh, interesting fashion. It is adapted for Adult, Young People's, Older Intermediate classes.

● *The 20th Century Quarterly presents the teachings of Jesus as the key to the solution of the perplexing problems of TODAY . . . It aims especially to inculcate Christian ideals and grow character in modern young people . . . It makes a study of the Bible itself, interpreting the lessons as living messages for today.*

The 20th Century Quarterly
440 S. DEARBORN ST.
CHICAGO

THE 20TH CENTURY QUARTERLY,
440 S. Dearborn St., Chicago

☐ Send me free Sample of the Quarterly.

☐ Send me_____copies the Quarterly at 20 cents per copy (lots of 5 or more). (Fewer than 5, 25 cents.)

My Name_____

Address_____

_____

Name of Church_____

"Christ and Ourselves." During the intervening days an attempt was made, the Student Movement tells us, to depict the great disruptive forces with which the Christian church is faced in Africa, China and India. A South African Negro, Mr. Z. K. Matthews, and Dr. Karney, formerly bishop of Johannesburg, spoke on "Racial Antagonism"; Prof. P. M. Roxby of Liverpool university on "Western Industrialism in the East." Mr. Shoran Singha and Dom Bernard Clements were the other speakers, making up a singularly varied and powerful company. The mission reveals as the previous one did the strong and widespread interest there is in religion among the undergraduates. They are at least ready to hear.

* * *

And So Forth

Sir George Newman retires at the end of this month from his post of chief medical officer to the board of education and to the ministry of health. Sir George is a great physician "who has applied the latest results of science to the needs of the nation." He is a distinguished member of the Society of Friends.

Mr. Frank Gray died at sea last week. He was a super-rover. But he was best known for the work that he did by touring casual wards and workhouses, disguised as a tramp. In 1922 he was elected liberal member for Oxford. Much of his life was spent to the end in the service of the tramps of England.

EDWARD SHILLITO.

Chicago Episcopalians to Raise Million

A campaign to raise a million dollars to finance obligations of the diocese of Chicago was decided upon at the recent annual convention of the diocese. The fund is designed as part of the centennial celebration program of the Chicago diocese. A money raising company of New York has been engaged to direct the campaign.

Cooperative Stores Report Large Growth

The average sales increase reported by the member societies of the Central Cooperative wholesale of the United States is in excess of 30 per cent. Some of the stores enjoyed nearly 100 per cent boosts in sales for the first half of the year. The giant British cooperative movement, born 90 years ago, reported a membership at the end of last year of 6,917,138, in 1,280 societies.

Professor Bennett to Teach at Union Seminary Summer School

Prof. John C. Bennett, of Auburn seminary, will be a member of the faculty of the Union theological seminary summer school this year. Scribners are bringing out this month a book by Professor Bennett entitled "Social Salvation—a Religious Approach to the Problems of Social Change." He is a contributor also to a symposium entitled "Younger Churchmen Look at the Church" which is soon to come from the press.

Belloc Scores Religion of Nationalism

Hilaire Belloc, noted British Catholic author, broadcasting early this month from Washington under the auspices of the Washington Catholic radio hour, declared that the religion of nationalism is at the heart of the menace of international war and its subsidiary conflicts which today threaten to engulf civilization. "The religion of patriotism has taken the place of the ancient faith. It is a religion because men worship it and will sacrifice themselves for it." While conceding that "Europe is in some danger of falling into chaos," Mr. Belloc thinks that "we shall get over the crisis."

K. of C. Will Rally Catholic Laymen to Movie Decency Fight

It will be the aim of the Knights of Columbus mobilization for Catholic action to rally Catholic laymen more effectively behind the crusade of the Legion for Decency, announces Martin H. Carmody, supreme knight of the organization, following a conference recently held in Buffalo to plan for the mobilization.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

All the King's Horses

(Carl Brisson, Mary Ellis) (Para) Light, preposterous, mythical-kingdom musical-romance stuff. Again two doubles, king and famous movie star. Queen does not know difference! Sophisticated situation manages to dodge offense, by last reel. Good song and dance features.

For A: Hardly. For Y: Unwholesome. For C: No.

It Happened in New York

(Lyle Talbot, G. Michael) (Univ) Artificial, implausible, sensational farce-comedy, giving many laughs and little sense. Humble engaged couple trying to make good get impossibly involved with sexy, temperamental movie star and her harebrained manager. Utterly overdone.

For A: Depends on taste. For Y: Better not. For C: No.

Life Begins at Forty

(Will Rogers, Rochelle Hudson) (Fox) One of best Rogers films to date, with Will as easygoing, shrewd country editor outsmarting his enemies and helping his friends. Ambling dialogue and action typical, with many rollicking moments and constant character interest.

For A: Excellent. For Y: Excellent. For C: Very good.

Little Men

(Erin O'Brien-Moore and juveniles) (Mascot) The Alcott story faithfully and sympathetically filmed with competent cast. Human story of boys, stern principal and mothering matron in New England school. Slender plot, much pathos and sentiment. Wholesome character interest.

For A: Pleasant. For Y: Good. For C: Sad but good.

Mills of the Gods

(May Robson, F. Wray, V. Jory) (Columbia) One of Robson's best screen rôles to date, as dynamic grandmother fighting her contemptible family and saving their plow-manufacturing plant. Glamorous seduction of hero by heroine helps transform all into happy ending.

For A: Good. For Y: Better not. For C: No.

Rocky Mountain Mystery

(Randolph Scott, Mrs. Leslie Carter) (Para) Crude western melodrama with all usual ingredients of sinister thrills, heavy villainy, built-up perils, concealed identities, slapstick comedy and impossible heroics. Pitiful vehicle for Mrs. Leslie Carter and George Marion.

For A: Crude. For Y: Hardly. For C: No.

Shadow of Doubt

(Ricardo Cortez, Virginia Bruce) (MGM) Complex murder mystery, sophisticated in situation and dialogue. Most of cast are suspects but all is gayety and hilarity. Eccentric spinster tracks down real murderer. Constance Collier deserves better.

For A: Depends on taste. For Y: Better not. For C: No.

Whole Town's Talking, The

(Edward G. Robinson) (Columbia) Lively farce and tense melodrama. Timid clerk's exact resemblance to escaped murderer (rich dual rôle for Robinson) involves him in trouble till killer meets gangster's death. Implausible, grim in spots, but well-acted.

For A: Good of kind. For Y: Perhaps. For C: No.

Best Recent Films for Family:

Baboona	David Copperfield
The Iron Duke	The Little Colonel
County Chairman	The Little Minister

Films of Special Interest for Adults:

The Good Fairy	The President Vanishes
Ruggles of Red Gap	Mystery of Edwin Drood
Lives of a Bengal Lancer	The Scarlet Pimpernel

BOOKS RECEIVED

Outline of Town and City Planning, by Thomas Adams. Russell Sage Foundation, $3.00.

The Prophet of the Heart, by Frank Cairns. Harpers, $1.50.

After Hitler's Fall, Germany's Coming Reich, by Prince Hubertus Loewenstein. Macmillan, $3.50.

Sacred Sites and Ways, Studies in the Topography of the Gospels, by Gustaf Dalman. Macmillan, $3.50.

Winter in Taos, by Mabel Dodge Luhan. Harcourt, $2.75.

The Seven Last Words, by A. S. Baillie. Bethany Press.

The Saddest and Gladdest of Days, by Father Camillus. Sign Press, Union City, N. J., $1.10.

The Fires at Fitch's Folly, by Kenneth Whipple. Crowell, $2.00.

Preface to Religion, by Bernard Iddings Bell. Harpers, $1.75.

Have We Outgrown Religion? by Charles R. Brown. Harpers, $1.50.

The Prophet of the Heart, by Frank Cairns. Harpers, $1.50.

Permanence and Change, by Kenneth Burke. New Republic, $1.00.

The Four Hundred Million, a Short History of the Chinese, by Mary A. Nourse. Bobbs-Merrill, $3.50.

Letters to Saint Francis and his Friars, by Helen Walker Homan. Minton, Balch & Co., $2.50.

Speaking of Religion, by Bruce Curry. Scribners, $1.50.

The Book of Day, a Study in the Revelation of St. John, by Charles Frederick Wishart. Oxford, $1.00.

Ten Days That Shook the World, by John Reed. Modern Library, 95 cents.

The Miracle in Eternity, by Paul B. Kern. Cokesbury, 25 cents.

Seen From My Pulpit, by Malcolm James MacLeod. Revell, $1.75.

Prohibition Facts, compiled by W. G. Calderwood. Third edition, for 1935. Prohibition Facts Service, 986 Fifteenth Ave. S. E., Minneapolis, 10 cents.

Internationalism and Disarmament, by Mary E. Wooley. Macmillan, $1.00.

The Delightful Diversion: the Whys and Wherefores of Book Collecting, by Reginald Brewer. Macmillan, $3.00.

WILLETT-CLARK BOOKS **ARE SIGNIFICANT BOOKS**

Religion Renounces War

• *By Walter W. Van Kirk*

The radicals and individual objectors have both failed to curb the militarists. But how many people know that a very old institution—the Christian church—has already achieved a formidable "united front" against militarism? Dr. Van Kirk's book is as much "sensational news" as anything you can read in the daily press. At the same time it is encyclopedic and accurate.

"In the light of the rabid supernationalism that has sprung up to curse humanity; in the light of certain trends even in Supreme Court circles in the United States, and in the light of the race which is now on in competitive armament building, this book is little less than pure dynamite. . . ."—The Churchman.

$2

Creative Sceptics
IN DEFENSE OF THE LIBERAL TEMPER

• *By T. V. Smith*

Father Coughlin and Huey Long are two dangerous symptoms of a disease which would not be cured by suppressing them. Anti-toxin treatment of the disease is called for. Professor Smith has provided it in this book. To save America and democracy we must all become sceptical. Distrust of authority, thinking as a home industry instead of buying second-hand thinking by radio, is what scepticism means. It was scepticism that kept alive Justice Oliver Wendell Holmes' faith in Americanism.

"Professor Smith stimulates confidence in man's ability to solve his current problems once he faces them with determined effort and an adequate instrument."—Boston Transcript.

$2

John Frederic OBERLIN
A PROTESTANT SAINT

• *By Marshall Dawson*

The only new and adequate biography of a man who, living over a century ago, brought scientific social planning and personal spiritual planning to a remote, half-savage French parish, and, in sixty years' of leadership, made it into a veritable Utopia. He invented the infants' school, made his people prosperous, and safely shepherded them through the crises of the French Revolution.

"It is a story that should be read by every extension worker, or any other person genuinely interested in community and social welfare."—Herbert J. Baker, Director Agricultural Extension, New Jersey.

"A beautiful piece of work."—Charles R. Brown, Dean Emeritus, Yale Divinity School.

$1.50

Form Criticism: A NEW METHOD OF NEW TESTAMENT RESEARCH

• *By Frederick C. Grant*

This translation by the Dean of Seabury-Western Theological School gives, in one small volume, The Study of the Synoptic Gospels, by Rudolf Bultmann, and Primitive Christianity in the Light of Gospel Research, by Karl Kundsin. Together they give the method, and an example of its use, by which a new kind of critical approach brings us nearer than ever before to the core of the teachings of the historical Jesus, and to the earliest form of his church.

"Non-technical but thoroughly scholarly and representative of the method."—Anglican Theological Review.

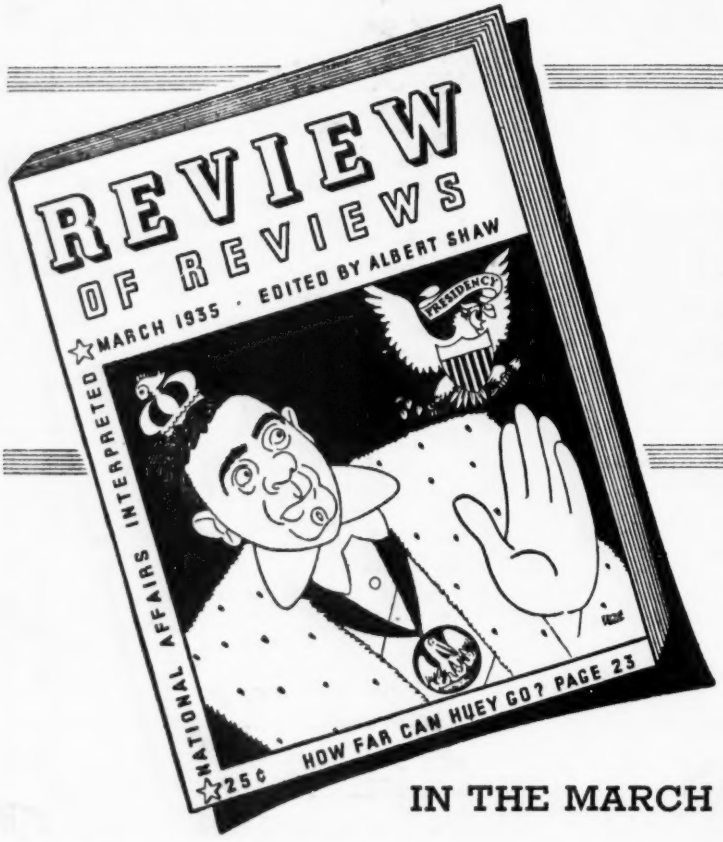
"Dean Grant's translation is admirable."—The Living Church.

$2

WILLETT, CLARK & COMPANY • **440 S. Dearborn St., Chicago**
200 Fifth Avenue, New York

To Understand the Power of FATHER COUGHLIN

READ



The revealing and complete story "RADIO SKY PILOT" in the April issue of REVIEW OF REVIEWS and know the astounding facts about this modern "Pied Piper."

And there is yet another radical leader who is temporarily being overlooked. In MAY the facts about Governor Olsen of Minnesota will be revealed by the man who knows him best.

IN THE MARCH ISSUE ... HUEY LONG

HERE is your chance to get the unvarnished truth about men who may wreck the New Deal. These are only a few among the many vigorous articles which make REVIEW OF REVIEWS the leading interpreter of National Affairs.

The *new* REVIEW OF REVIEWS is different. It will save you valuable time and energy. Every month it selects for you only the really important events that it is imperative for you to know: And then with action on every page REVIEW OF REVIEWS gives you the facts; clearly, tersely and above all well, so that you have the point quickly.

Striking new cartoon covers! Smashing photographic illustrations that dramatize the events of the world! More pages to take care of more unusual feature articles. Backed by a forty-year-old editorial policy to present you with a forward-looking interpretation of the important news and events of the world. . . .

And now you may have this dependable and up-to-the minute magazine at a special introductory offer of 6 months for only $1. Mail the coupon TODAY so that you will not miss a single issue!

CC 3-27

Mail this coupon with $1 to—
REVIEW OF REVIEWS CORP.
233 Fourth Ave., New York City

Enclosed find $1 for which please send me REVIEW OF REVIEWS for the next six months.

NAME.....

ADDRESS.....

SPECIAL INTRODUCTORY OFFER

6 months for **$1**

6 BIG ISSUES that will help you to see through the maze of present affairs to facts that are making history.

, 1935

N

tory
April
and
bout

dical
eing
facts
nne-
man

NG

noto-
f the
sual
orial
nter-
the

up-
tory
TO-

ER

ES
see
pres-
that

XUM